OLD BABYLONIAN LETTERS

BY

HENRY FREDERICK LUTZ

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INTRODUCTION

The provenance of most, if not all, the Babylonian letters in the possession of the Department of Semitic Languages of the University of California is Larsa, now situated near the Šaṭṭ-el-Kâr in southern Babylonia. In the days of antiquity, however, its boundary was washed by the waters of the Euphrates River. With the fall of Isin in 2126 B.C., Larsa became the capital city of central and southern Babylonia, and a dangerous rival to the city of Babylon. About twenty-one years later, however, after the defeat of its king Rim-^{d}Sin, Larsa was incorporated within the northern kingdom of Babylon. Politically, it retained its position, formerly held under Elamite rule, as the chief city of the south, while Sippar advanced to a like position in the north. Both remained important outposts of the empire under Hammurabi and his successors, to which, as border towns, gravitated all business which pertained to the security of the state.

The peculiar position of Larsa is well illustrated by the rich epistolary material of the period still extant and to which additions, like the present paper, are still being made.

A number of letters deal with matters touching on the feudal organization that had Larsa as its center, or make mention of persons who held certain positions within the feudal system. To the first belong the land grants (Nos. 1, 2, 9, 10, 25); rights granted to an individual concerning a canal (No. 11); an application for a land grant (No. 18); employment of retainers on royal domains (No. 22); mention of the oath of feudal allegiance (No. 25). Mention is also made of the awêlum, the "manor lord" (not "patrician" as the term is usually translated), the kizû, "esquire," the dêkû, "summoner," and the rêdû, "vassal."

The bâ'iru is not mentioned in the succeeding letters, but since he appears in the Code of Hammurabi (IX: 66, 67; X: 13, 14; X: 30, 31; X: 51, 52; XI: 13, 14) together with the rêdû, he must also be a vassal. Indeed, the status of the bâ'iru makes it certain that he and the rêdû

were not soldiers primarily, but feudal retainers first of all, with military obligations as an incident of their position. It would certainly offer great difficulties to look upon the bâ'iru as a soldier only. What would a "fisher" have to do with military and warlike duties? Unless, indeed, we connect his name with the "weapon" peculiar to him, namely, the net. But with the exception of gods and kings who, after the fashion of Marduk's battle with the great dragon, may sometimes be represented with a net in which they bag the enemy, the net is unknown as an actual military weapon. As soon as we consider the bâ'iru's position in the light of a feudal system, his designation is quite naturally explained and understood. He was a feudal retainer, who, in return for his services, held certain water and fishing rights; on a copyhold, in case he was the vassal of an awêlum (manor lord), or on royal domains in case he was directly under the feudal overlordship of the king. For the fishing rights he was obliged to render feudal services to his liege lord; land grants, however, frequently accompanied the fishing grant. The rêdû, on the other hand, received only land grants.

Special marks placed on some visible part of the body made clear at once the vassal's station within the system (CT VI, 29: 12, 13). This custom of marking the body was not restricted to the lieges, for to a certain extent all classes, the scribes, the priests, the guilt-members, slaves, etc., were marked in one way or another. In letters Nos. 6, 15, and 23 there is, moreover, a possible indication that the retainers wore on certain occasions at least distinctive turbans by which they might be recognized as the lieges of a certain house.

The Code of Hammurabi is not so much concerned with disciplinary regulations in the case of a rêdû or a bâ'iru, as with emphasis of the inalienability of the fief. It does expressly mention, however, that in no instance can the duties of such retainers be executed by a substitute. Thus, in a few letters we read that shepherds were illegally brought into the ranks of the rêdûs (VB VI, 36, 37; CT VIII, 32b [21. year of Samsu-iluna], not as substitutes, because that would have been in flagrant contradiction of the law, but as helpers (dáḫ uku-uš^{meš}; compare erim-dáḫ = nararût ṣâbê, Delitzsch, Sum. Gl., p. 134).

The material so far recovered is still too scanty to enable us even to outline feudalism as it flourished under Hammurabi and his successors. Only here and there do we get a glimpse of its workings—sufficient only to tell us that it existed. Yet this same material conveys the impression that feudalism at that time was of rather recent date in Babylonia, its appearance being coincident, apparently, with the

coming of the Amorite invaders. This impression is derived from the following considerations. Extensive lists were kept of all the vassals even down to the least. Every movement or transference of a vassal was checked and registered. This necessitated the establishment of a special bureau of feudal tenure and personnel. Regarding the individual at the head of this bureau in the reign of Hammurabi, see note to No. 1, line 5. A comparatively minor matter, such as the placement of certain cooks (VB VI, 35), involved a correspondence of at least four letters, two of which were from the king himself.

Now it is impossible to think that all this was a customary procedure or one of long standing. The energies of the state would have been wasted on such a bureaucratic, cumbersome apparatus. But it can easily be understood in view of one or the other of two conditions in the time of Hammurabi: either (1) the king was engaged in a consolidation of his whole realm, similar to the one which followed, for instance, the Norman conquest in England; or (2) the making of these lists affected only some conquered territories which were being reorganized on a feudal basis. I incline to the latter view for the following reasons.

During the time of the 3. Ur dynasty, of which we possess an abundance of material, there is no trace of a feudal organization in Babylonia. This period, however, affords us some insight into the working of the various temple organizations. In the case of one temple official at least, namely, the iš, we know that the feudal organization has borrowed the title, and probably, to a certain extent, also the function of that official. In the feudal system he became the esquire. From this case we may conjecture that the new system was patterned, to a certain degree, upon the older temple organization. Furthermore, the temple organizations and land holdings were by this time an institution within Babylonia which can hardly be supposed to have been in any way altered to make room for a new system on extensive lines. The temple with its elaborate system so largely embraced a city and its outlying rural districts that there was little room for the expansion of private ownership. It would have been difficult, obviously, to project the feudal system into these old and settled territories. We are forced, therefore, to restrict the feudal system or rather the feudal land holdings to outlying districts, or to districts newly conquered, especially those lying along the Babylonian borders that faced Elam and northern Mesopotamia.

The southern boundaries were apparently reorganized on the feudal basis and were administered, after Larsa had been wrested out of the hands of the Elamites, from that city. A feudal land grant office was established there and over it was placed an official named ^{d}Šamaš-ḫâzir, whose archive has been partly recovered within the last few years. Indications point to the possibility that ^{d}Šamaš-ḫâzir was a sort of local representative of Awêl-^{d}Ninurta, who resided in Babylon, and who seems to have borne the title of rêš êkallim, the majordomo of Hammurabi's court.

1

	A-na ^{d}Šamaš-ḫa-zi-ir	Unto ^{d}Šamaš-ḫâzir,
	^{m} ^{d}Sin-mu-ša-lim	^{d}Sin-mušalim,
	ù tap-pí-šú-nu	and their colleagues
	qi-bí-ma	speak as follows:
5	um-ma Ḫa-am-mu-ra-bi-ma	Thus says Ḫammurabi:
	aš-šum 70 gán eqlim^{im}	Concerning the 70 gán of field
	ša Ṣi-rum-ga-mil	of Ṣirum-gâmil,
	akil amurrim	the Amurrite secretary
	ša Ku-ba-tim^{ki}	of Kubatum,
	^{m}Awêl-^{d}Ninurta	I asked
	a-ša-al-ma	Awêl-^{d}Ninurta.
10	um-ma šú-ú-ma	He said:
	i-na 70 gán eqlim šú-a-ti	"Of the 70 gán of that field
	40 gán eqlim-ma	40 gán of field
	a-na Ṣi-rum-ga-mil	were given
	in-na-di-in	to Ṣirum-gâmil;
15	30 gán eqlim šú-am	30 gán of field are his."
	ki-a-am iq-bi-a-am	Thus he has told me.
	a-na 40 gán eqlim	Regarding the 40 gán of field,
	ša i-na Ku-ba-tim^{ki}	which in Kubatum
	a-na Ṣi-rum-ga-mil	had been given
20	in-na-ad-nu	to Ṣirum-gâmil,
	lâ i[ṭ]-ṭ[e]-i[ḫ]-ḫi	he shall not present a petition.

ANNOTATIONS

Line 3: tappi is not gen. sing. but plural. It is used to shorten the address; if only one additional addressee were intended, it would have taken no more space to insert the proper name than the indefinite tappi.

Line 5: The 70 gán of field in the city of Kubatum constituted a feudal grant, concerning which a dispute between the Amurrite secretary Ṣirum-gâmil and Awêl-^{d}Ninurta had arisen. Awêl-^{d}Ninurta is a person who has become known to us lately through his letters addressed to the same ^{d}Šamaš-ḫâzir mentioned in line 1. One is able to gather from the H. J. Weld-Blundell Collection of Early Babylonian Letters, in the Ashmolean Museum of Oxford University, published by G. R. Driver, in OECT, III (1924), and Thureau-Dangin, Lettres de Ḫammurapi a Šamaš-ḫâṣir, (1924), that Awêl-^{d}Ninurta was at the head of the bureau which was mainly concerned with the distribution of feudal grants. In OECT, III, No. 32 he orders the grant of 3 BUR of land to each of two individuals, who in the feudal order of precedence bore the title of kizê ša ^{d}Adad, that is, attendants or esquires of ^{d}Adad. The mention of the god's name has here, of course, no religious implication, but must refer to the standards under which they served as

feudal retainers. In Egypt we meet with a similar case during the time of the New Empire, in that the various Egyptian army corps served under various divine banners and thus were named after the various gods. See also OECT, III, Nos. 33, 34, 35, 36, 37, 38, 39, 40, 41, 43, 44, 45, 46, 47, 48, 51, 52, 53.

Line 15: šú-am, not necessarily his own as private possession, but either his as feudal holding, or more likely his own in that he is able to dispose of it by reason of his office.

Line 21: He, i.e., Ṣirum-gâmil shall not memorialize.

2

	A-na ^{d}Šamaš-ḫa-zi-ir	Unto ^{d}Šamaš-ḫâzir
	qi-bí-ma	speak as follows:
	um-ma Ḫa-am-mu-ra-bi-ma	Thus says Ḫammurabi:
	50 gán eqlam^{am}	50 gán of field
5	a-na A-ḫu-um PA.PA	to Aḫum, the sergeant major,
	16 gán a-na Ì-lí-ma-li-ki	16 gán to Ili-maliki,
	ṣâbu kînu	the trusty soldier
	ša qât ^{d}Anu-še-me-a	under the command of ^{d}Anu-šemea
	i-na Dûr-Tup-pi-u^{ki}	in Dûr-Tuppiu,
10	i-na a-li-šú-nu	in their city,
	i-di-iš-šú-nu-ši-im	give unto them.

ANNOTATIONS

Line 4: Or rather, according to the objective case termination, a 50-gán field.

Line 5: PA.PA = dêkû? The above translation of the title is the customary one, but it must be kept in mind that this and other titles explained as military have no reference whatever to military organization but rather to the feudal organization. As an instance to show that the dêkû is a feudal retainer who had other functions besides that of a petty officer in the army, may serve the passage BE VI, p. 2, No. 62. I give a transliteration and a translation of the main body of the text.

(1) aš-šum Be-lí-i-din-nam ù mârê^{meš} (2) ša Ì-lí-ma-ilu dêkû (3) iṣ-ba-tu-ú-šú (4) ki-in-ta-šú i-na bît(!) ^{d}Ninurta(!) ša(!) Nippuru^{ki}(!) (5) ma-ḫar ^{d}Ninurta iz(!)-zi-iz-ma (6) ki-ma mâr Nippuri^{ki} šú-ú (7) up-ti-ir-ru-ú-šú. "Concerning Beli-idinnam and his sons, whom Ilima-ilu, the sergeant-major seized, his family stood in the temple of ^{d}Ninurta of Nippur in the presence of ^{d}Ninurta (saying) that he is a Nippurian. They freed him."

That a father of adult sons of military age should be called to perform military service is hardly conceivable. The military organization of Hammurabi's age was certainly much more loosely organized than is generally supposed, while the feudal system, with which the military service was naturally linked, would militate against a rigid general military organization. Furthermore, no military registers were kept in Babylonia; these registers were of feudal tenants. During the reign of Hammurabi, or at least during part of it, such registers were kept in the feudal grant office of Awêl-^{d}Ninurta, who is mentioned above in letter No. 1.

Ilima-ilu was a feudal retainer, of the rank of a dêkû, who apparently had got hold of Beli-idinnam and his sons, to make them perform some work for the "manor house" of a feudal lord, or for his own fief land, his ilqu. To this Beli-idinnam's family objected because he was from Nippur. That is to say, he was an outsider, and not a feudal tenant within the territory over which Ilima-ilu held sway either in his own feudal status or as retainer of a feudal overlord. This text therefore affords simply an illustration of a case where feudal power overreached itself, by calling upon an outsider for corvée service.

Line 7: ṣâbu kînu, a "trusty" or a "faithful" soldier. However kînu may be taken, Ili-maliki was a veteran soldier who receives an additional grant of land. In future researches which have as their object the feudal system of Babylonia, it will not be unimportant to know in what ratio a common ṣâbu was granted fiefland as against other feudal retainers; or what was the ratio as to additional land grants. The 50 gán given to the dêkû is high when compared with the 16 gán given to the ṣâbu.

3

	A-na A-wi-il-	Unto Awil- . . . . .
	qi-bí-ma	speak: Thus says
	um-ma Ni-ku-da-tum-ma	Nikudatum:
	^{d}Šamaš li-ba-al-li-iṭ-ka	May ^{d}Šamaš grant thee life!
5	a-na pa-ar-ṣi ša mârê^{meš} Ír-ra-mu-ba-li-iṭ	As to the sepulcher of the sons of Irramubaliṭ
	^{m} ^{d}Šamaš-ellat-zu	^{d}Šamaš-ellatzu
	id-da-al-pa-an-ni	put me in difficulty.
	um-ma šú-ú-ma pa-ar-ṣa-am te-ga	He said: "Take little care of the sepulcher."
	ù a-ḫu-ka pi-šú iš-ši-šú-ma	And thy brother aided him by word.
	ma-am-ma-an ša i-na i-di-šú	There is no one who stands
10	iz-za-az-zu ú-la i-ba-aš-ši	at his side;
	ù mârê^{meš} Ír-ra-mu-ba-li-iṭ	and the sons of Irramubaliṭ
	Za-ar-ru-tum pu-ḫu-ru-šú-nu-ti-ma	Zarrutum has assembled.
	um-ma Za-ar-ru-tum	Zarrutum wrote:
	^{m}Šú-ni-^{d}Ba-ru	Šuni-^{d}Baru
	ku-nu-uk-ku i-na a-ma-ar-i-ka	when thou seest the letter,
15	lâ tu-ḫa-ra-bi	thou shalt not destroy [it]."
	ṣi-ba-tu-ka lu-ú ḫa-mi-iš	If it be thy desire, search me
	ku-uš-da-an-ni	carefully.
	pa-ar-ṣa-am i-ta-ba-lu-ú	The sepulcher they shall remove.

ANNOTATIONS

Line 3: I should prefer to read Ni-di-it-tum, but the second sign is too plainly written ku on the tablet; the third sign may be read either da or it.

Line 5: Parṣum cannot have the meaning "command" here, but "rite, religious obligation" or the like is possibly intended at this place and in line 18. In this case the writer objects to religious practices of the sons of Irra-mubaliṭ.

Line 13: Read perhaps Šú-ni-ili ba-ru, Šuni-ili, the seer. Cf. Šunu-ma-ili and Šunu-urḫali.

Line 15: tu-ḫa-ra-bi = tuḫarrabi; but why the feminine? If parṣum should really be the sepulcher, then "thou shalt not destroy [it]" may refer to either the letter, or to the sepulcher.

Line 16: The text reads AD-ba-tu-ka; I have emended AD to ṣi. For ṣibâtu instead of ṣibûtu see VB VI, No. 127:9. The nominative case is explained by taking ṣibatuka as the object of the verb "to be," "is it thy desire" or, "if it is thy desire" then search me carefully.

Line 17: ku-uš-da-an-ni = kušudanni.

4

	A-na A-wi-lim	Unto the manor lord
	qi-bí-ma	speak: Thus says
	um-ma Zi-nu-ú-ma	Zinû:
	^{d}Šamaš ù ^{d}Ilabrat	May ^{d}Šamaš and ^{d}Ilabrat
5	aš-šum-ia a-na da-ri-a-tim	for my sake forever
	li-ba-al-li-ṭu-ka	grant thee life!
	aš-šum eqlim šamaššammi	Concerning the sesame field
	ša ina Um-ma^{ki}	which [is] in Umma
	ma-am-ma-an ú-ul	thou hast no one
	ta-aš-ku-um-ma	appointed
10	šamaššammam im-ku-ta-šum	to cut the sesame.
	$^{m\ d}$Dun-pa-ê′-na-ṣir	Send unto me
	du-ur-dam-ma	^{d}Dunpaë-nâṣir
	šamaššammam li-iṣ-ṣu-ur-ma	and he may take care of the sesame
	lâ[ú-]ḫa-li-qu[m]	[which] they did not let be lost.
15	bi-tum ša-li-im	The house is well.
	šú-ku-um-ka šú-up-ra-am	Inform me concerning thy well-being.
	li-ib-bi lâ it-te-ni-ḫi-ma	My heart does not compose itself.

ANNOTATIONS

Line 3: The woman Zinû was previously known from Lutz, Early Babylonian Letters from Larsa, YOS, II, No. 19:21, 25, and from three or possibly four letters addressed to her, OECT, III, Nos. 62, 63, 64, and probably 78. YOS, II, 19:21 seems to show that the woman lived in Adab.

Line 8: The phonetic spelling of Umma is noteworthy.

Line 14: Although the relative ša is wanting the context seems to imply it, otherwise the preterite offers difficulties.

5

	A-na Ra-bi-a-an	Unto the prefect
	^{alu}Ia-ku-du^{ki}	of the city of Iakudu
	qi-bí-ma	speak: Thus says
	um-ma ^{d}Sin-mu-uš-ta-al-ma	^{d}Sin-muštal:
5	^{d}Šamaš li-ba-al-li-iṭ-ka	May ^{d}Šamaš grant thee life!
	aš-šum še-im na-aš-pa-ki-im	Concerning the barley storage
	ša mârê^{meš} ^{d}Sin-êreš tamqaru	of the sons of ^{d}Sin-êreš, the revenue official,
	ša ga-ti-ia	over which I have control,
	zu-uz-zu-nu ú-ul iš-qu-lu	while they have not made their apportionment,
10	^{m} ^{d}Sin-mu-ša-lim pa-nam 5 šú-nu	^{d}Sin-mušalim, at the head of 5 of them
	it-ta-al-kam	is coming.
	a-na na-aš-pa-ki-šú-nu	for their storaging.
	[lâ ú-a-]ab-ba-tu	They shall not cause any damage.
	ma-m[a-]an lâ i-pa-ri-ik	No one shall act contrary to law;
15	ša i[-pa]-ri-ku	whoever does act contrary to law
	zu-uz-zu[-nu lâ iš-ta]-ga-al	[to them] he shall not weigh out their apportionment.

ANNOTATIONS

Line 2: The name of the city appears in King, The Letters and Inscriptions of Hammurabi (London, 1898), I, No. 29, pl. 49; III, p. 70. This tablet shows that Ungnad's reading of ku in place of ma (VB VI, 16: 16) is correct.

Line 4: ^{d}Sin-muštal may possibly be the akil tamgari mentioned in VB VI, 19:5, 24. The content of this letter would lead one to suppose so.

Line 9: Iš-qu-lu is subjunctive and therefore the whole line is a dependent clause.

Line 13: The restoration is doubtful.

Line 16: The restoration most likely in view of line 9.

6

	[A-na] ^{d}Sin-mu-uš-te-še-ir	Unto ^{d}Sin-muštešir
	[qi]-bí-ma	speak: Thus says
	[um]-ma ^{d}Sin-ri-im-ì-lí-ma	^{d}Sin-rîm-ili:
	^{d}Sin ù ^{d}Ninurta aš-šum-ia	May ^{d}Sin and ^{d}Ninurta for my sake
5	li-ba-al-li-du-ú-ka	grant thee life!
	ki-a-am aq-bi-ku-um-ma a-na-ku-ma	Thus I told thee, saying:
	ki-ma pa-ni-ka a-na Ka-ab-ḫu-ni	Abstain from going to Kabḫuni.
	pi-ri-ik-ma	
	pa-ni-it ku-nu-uk-ki-ia	My former letter [reads]:
10	20 gur še-a-am	20 gur of barley,
	30 gur suluppam	30 gur of dates,
	5 gur šamaššammam	5 gur of sesame,
	1 biltu šipâtam	1 talent of wool,
	a-na kurummat bîtim	for the livelihood of the house,
	piššat šikarê ù	beer wort and
	kubuš bîtim	a house turban
15	tap-šú-ur pi-ḫi ù	thou didst squander. Close [it] up and
	ši-	the anxiety
	ḫat napišti^{i}-ka i-di	of thy soul lay aside,
	ap-pu-tum bi-tum	please. The house does not
	lâ mâgirum ni-ri	accede to lamentation.

ANNOTATIONS

The above letter has the same content as No. 15 of the present publication. However, the names of addressees and of writers are different. How is this to be explained? Perhaps the two writers agreed upon the same form and content for each addressee as they had already done in previously sent letters. The addressees must have been working together on one and the same job and each one was jointly held responsible.

Line 9: No. 15 line 10 adds ut-ti-e-ma "it made clear, manifest."

Line 14: This line contains ideographic writing, while in No. 15, lines 15 to 17, the whole is spelled syllabically. Ià-ṭu(?)-iš(?) is rendered in No. 15 by pi-iš-ša-at KAŠ.KAŠ. Piššatum should be rather ià-ba-šeš. Túg a-dé=kubšu.

Line 15: The second ù of course is redundant, and a mistake of the scribe.

Line 16: What follows apputum is omitted in No. 15. After bi-tum follows apparently lâ ŠE.GA=lâ mâgirum. Ni-ri I take to stand for nîru "howling, lamentation," and may either be in the genitive or may be translated "my howling, my lamentation."

7

	A-na Zi-nu-ú	Unto Zinû
	qi-bí-ma	speak: Thus says
	um-ma Mu-na-wi-ru-um-ma	Munawirum:
	^{d}Ma-ra-at-ú-mi ù ^{d}Ilabrat	^{d}Marat-umi and ^{d}Ilabrat
2	li-ba-al-li-du-ú-ki	may grant thee life!
	[. . . . . .]-tim	. . . . .
	aš-šum ta-aq-bi-a[m]	Concerning that which thou hast
	um-ma at-ti-i-ma	said to me: . . . I shall despatch
	a-ṭa-ra-da-am-ma	unto me.
	i-li-ku a-pu-la-šú-nu-ti-a	They came; I answered them:
10	i-na Ṣu-ut-ta-ab^{ki}	I am unable
	a-na na-aš-ba-ki-im	to return
	tu-ur-ra-am	to Ṣuttab
	ú-ul e-li-i	for the storaging.
	na-aš-ba-ku i-ša-tam	The storage has mildew
15	i-šú-ú suluppu i-ḫa-li-qu	[and] the dates go to waste.
	šum-ma ta-ga-mi-li-in-ni	If thou wilt oblige me
	du-ur-di-im-ma	[then] despatch [some persons]
	li-it-ba-lu-šú-nu-ti	that they may take them away.
	ši-ip-ru a-na Ba-ni-ia	The errand for Bânia
20	na-di-i	is set aside.

ANNOTATIONS

Line 1: Regarding the addressee see No. 4, line 3.

Line 8: a-ṭa-ra-da-am-ma; the tablet seems to read ab instead of ra.

Line 9: i-li-ku = illiku; a-pu-la-šú-nu-ti-a = apulšunuti.

Line 11: na-aš-ba-ki-im = našpakim; see also line 14.

Lines 13 and 14: i-ša-tam i-šu-ú literally "has fire" = "has mildew."

Line 15: The sign after ka-lum is probably intended for ma.

Line 16: šum-um-ma; omit the um, which is a mistake of the scribe.

8

	A-na A-bil-ì-lí-šú	Unto Abil-ilišu
	qi-bí-ma	speak: Thus says
	um-ma A-bil-ku-bi-i-ma	Abil-kubî:
	^{d}Sin ù ^{d}Šamaš	May ^{d}Sin and ^{d}Šamaš
5	li-ba-al-li-du-ka	grant thee life!
	suluppam iš-tu Ṣil-la û-ma-am	The dates from Ṣilla let me pay
	a-na Mi-šú-uk-ri-e-mi	today
	lu-pu-ul	to Mišukrêmi,
	am-ša-li-i-ma Mi-	for they brought
10	šú-uk-ri-e-mi iš-šu	Mišukrêmi yesterday,
	ap-pu-na-ma iš-ta-na-pa-ra	and at the same time he has written to me repeatedly.
	ù šum-ma a-ni-ki-am	And if they take the
	lu-ur-mi i-li-qu-ú	ostriches(?) immediately,
	ul-li-ki-a-am suluppam li-il-qu-ú	they may [at least] not take as yet the dates.
15	ú-ḫi-nu 10 gur-ma	The unripe dates—10 gur-
	i-ka-ma-šú-nu-ti-ma	they shall seize.
	ki-i ṭe-mi ta-ga-bu-ú	As [is] my information thou shalt speak.

ANNOTATIONS

Line 6: Ištu Ṣilla, "from Ṣilla"; the use of ištu must be temporal = (dating) from the time of Ṣilla.

Line 8: The last sign apparently was li, which the scribe seems to have erased. He probably intended to write ul over it, but forgot to insert it.

Line 11: Iš-ta-na-pa-ra; am is expected at the end: "he has written to me repeatedly."

Line 12: A-ni-ki-am = annikî'am.

Line 13: Lu-ur-mi; I suspect that the scribe wrote lu in place of nu; probably read nu-ur-mi "figs."

Line 16: I-ka-ma-šú-nu-ti I take to stand for ikammišunuti, or ikammušunuti.

9

	A-na ^{d}Šamaš-ḫa-zi-ir	Unto ^{d}Šamaš-ḫâzir
	qi-bí-ma	speak: Thus says
	um-ma Awêl-^{d}Ninurta-ma	Awêl-^{d}Ninurta:
	^{d}Šamaš li-ba-al-li-iṭ-ka	May ^{d}Šamaš grant thee life!
5	aš-šum ^{m}Sú-uk-na-kam-šú-di	Concerning Šuknakamšudi,
	ṣu-ha-ar êkallim^{lim}	the young man of the palace,
	un-ne-du-uk-ki	I, herewith, am sending thee
	uš-ta-bi-la-ak-kum	my letter.
	i-mi-ir-ta-šú a-ba-lam	His fief-land restitution
10	i-na ^{alu}La-la-tum i-di-iš-šú	in Lalatum give him.

ANNOTATIONS

Line 3: Awêl-^{d}Ninurta, no doubt, is the same person mentioned in the Hammurabi letter No. 1, line 8; see also note to No. 2, line 5.

Line 5: Is the personal name transcribed correctly?

Line 9: I suppose that i-mi-ir-ta is some special kind of fiefland, perhaps meadow land.

10

	[A-na ^{d}Š]amaš-ḫa-z[i-ir]	Unto ^{d}Šamaš-ḫâzir
	[qi]-bí-[ma]	speak: Thus says
	[um]-ma Awêl-^{d}Nin[urta-ma]	Awêl-^{d}Ninurta:
	^{d}Šamaš li-ba-al-li-iṭ-[ka]	May ^{d}Šamaš grant thee life!
5	aš-šum eqlim^{lim} ša ^{d}Sin-li-wi-ir	Concerning the field of ^{d}Sin-liwir,
	ša šatammam ta-aṭ-ru-da-aš-šú	which the clerk thou hast sent
	ip-lu-ku-šum	has measured out for him,
	eqil-šú ki-in-i-šú	put his field for him in order
	ù a-na Ba-di ta-na-ad-di-na-šum	and [then] thou shalt give it to Badi.
10	qi-bi-i-ma a-na a-wi-lim	Say to the manor lord he
	lâ-i-ṭe-ḫi-e [-ma]	shall not draw nigh [for]
	^{iṣu}pi-lum iq-bi-a-am	I myself shall send thee the
	aš-tap-ra-ak-kum	red grape vine he told me about.

ANNOTATIONS

Lines 1 to 3: Addressee and writer are the same as in the previous letter.

Line 6: ta-aṭ-ru-da-aš-šú; the fourth sign looks like a ta, but the above reading is assured from the context.

Line 12: ^{iṣu}pilum = pîlû, "Rotweinrebe," Bezold, Glossar, p. 219.

11

	A-na Ì-lí-ma-ì-lí	Unto Ilima-ili
	qi-bí-ma	speak: Thus says
	um-ma ^{d}Sin-iš-me-šú-ma	^{d}Sin-išmêšu:
	aš-šum a-ba-lim ša nâr Šarrum-^{d}Lim-mu-ut	Concerning the bringing of the canal "Šarrum-^{d}Limmut"
5	i-na nâr tâmtim nâri-ša mu-ḫu-ur-ma	to the sea canal, take over its canal, and
	me-e ina ul-li-ma	give the water when it rises
	a-na ir-ri-ši-im i-di-in-ma	to the farmer.
	nâram ša-a-ti ú-ul ta-am-qu-ur-ma	Thou hast not drenched that canal.
	[ú-]ul a-wa-ti	This is no business.
10	[aš-šum] še-e-im ša ga-ti-ka	Concerning the barley which is at thy disposal
	3 gur še-a-am a-na Ba-az-^{d}Lim-mu-ut	give 3 gur of barley
	i-di-in	to Ba-az-^{d}Limmut.
	a-na-ku-ú a-na na-ri-im aṭ-ru-ud-ka	I had sent thee to the canal,
	at-ta ṣu-ḫa-ar a-wi-li-e	thee, the young man of the manor lords.
15	la-am ta-ša-a-al-šú	Before thou didst ask him,
	am-mi-ni di-e-im-ka-ma ki-ma	why [is] thy information like
	bi-i' a-wi-lim nâr Ib i-na ki-zi-e-im	the wording of the manor lord: "the Ib canal I shall
	a-na-di-ik-ku-ú	give thee through the esquire."

ANNOTATIONS

Line 5: nâr A.AB.BA; to what refers the pronoun in nâri-ša? I think that it refers to nâr tâmtim and that the meaning of the line is: take over the [branch] canal of the nâr tâmtim.

Line 8: The form should be tamqir.

Line 9: The restoration at the beginning of the line is conjectural; ú-ul a-wa-ti may be synonymous with a phrase like ú-ul na-ta-a-at.

Line 14: a-wi-li-e = plural.

Line 15: The personal pronominal suffix in ta-ša-al-šú is anticipatory, and refers to awîlim in line 17.

Line 17: ki-zi-e-im is certainly not a place name; kizû is a feudal retainer of the rank of an esquire. The use of ina before kizîm is instrumental.

12

	A-na [. . . . .]	Unto [. . . . .]
	qi-[b]í-ma	speak: Thus says
	um-ma ^{d}Sin-a-pil-Uri^{ki}-ma	^{d}Sin-apil-Uri:
	^{d}Šamaš li-ba-al-li-iṭ-ka	May ^{d}Šamaš grant thee life!
5	aš-šum ki-e-im wardim	Concerning the price of the slave,
	ša ta-aš-pu-ra-am	about which thou didst write
	um-ma at-ta-ma	to me, saying:
	šuššân ma-na kaspim šú-qu-ul-ma	"Pay a third of a mina of silver,"
	wardam ta-ak-la-a-am	thou hast withheld the slave from me,
10	ša-ma-am	[although] the price
	šuššân ma-na kaspim aš-qu-ul-ma	of a third of a mina of silver I had paid out;
	ú-la im-ḫu-ru-ni-in-ni	however, they did not accept [the money] from me.
	šum-ma ta-ga-ab-bi	If thou sayest:
	mišil ma-na kaspim šú-uš-qu-ul-ma	"A half of a mina of silver cause to be paid,"
15	wardam ta-ak-la-a-am	[then] let me buy from thee
	lu-ša-ma-ak-ku	the slave [whom] thou hast withheld from me.

ANNOTATION

The content of this letter is perfectly clear. The slave-seller has held back the delivery of the slave at the price of a third of a mina of silver, which he himself had originally fixed. His agents were instructed not to accept the money, which action was interpreted by the buyer as being due to the fact that the price of the slave was too low. The buyer, now, is willing to raise the price to one-half of a mina.

13

	[. . . . .]	[. . . . .]
	a-na a-di-a-ni it-ta-a[l-ka-ak-ku]	at the fixed day he will come to thee.
	ṣu-ḫa-ri iṭ-ru-da-ku	My young man he sent unto thee.
	ki-ma aq-bi-a-ku	As I told thee,
5	iq-bi 3 šiqlu kaspim da-am-ga-ti	he said: "3 shekels of good silver
	a-na ṣu-ba-ti-ia	send me
	šú-bi-lam	for a garment of mine."
	aš-šum suluppim Ib-ni-^{d}Adad a-ša-al-šú	Concerning the dates I asked Ibni-^{d}Adad.
	il-li-ka-ma um-ma šú-ma	He came and said:
10	suluppam ik-ta-an-ku-šú	"The dates he gave him by written promise."
	a-na Na-am-ra-ša-ru-ur	Go to Namrašarur
	a-li-ik-ma um-ma a-na-ku-ma	and [tell him that] I say:
	suluppam a-na Šar-rum-^{d}Adad	"Why didst thou give the dates
	a-na mi-ni ta-ak-nu-uk	by written promise to Šarrum-Adad?"
15	[um-ma] šú-ú-ma	He had said:
	[. . . . .]-na-ili-šú	[" . . . . . to . . . .]-na-ilišu
	ú-ul aḳ-nu-uk	I did not give away by written promise."
	[. . . . .]-bi-ia	[. . . . . my . . . . .]

ANNOTATIONS

The obverse of the tablet is completely obliterated. The reverse originally continued after line 17.

Line 2: The restoration of line 2 is merely conjectural.

Line 5: After da-am-ga-ti there may have been the additional sign im; but the use of the feminine is obviously a mistake.

Line 8: Or translate: concerning the dates of Ibni-^{d}Adad I asked him. The above translation, however, seems preferable, because the writer here passes on to a new subject, and the person to whom the pronominal suffix refers would thus remain unmentioned.

14

	A-na Zi-nu-ú	Unto Zinû
	qi-bí-ma	speak: Thus says
	um-ma Ba-ba-di-ma	Babadi:
	^{d}Ea ù ^{d}Šamaš	May ^{d}Ea and ^{d}Šamaš
5	aš-šum-mi-i-a	for my sake
	a-na da-ri-a-tim	forever
	li-ba-al-li-du-ú-ki	grant thee life!
	i-na a-li-im ša	In the city for reason of
	aš-šu ba-ti-ku-nu	your . . . . .
	ga-ag-ga-di ka-ab-tu	I am greatly honored.
10	aš-šum a-na ar-bu-ti-ša	Concerning the devastation of hers,
	ša Il-ta-ni a-ḫa-ti-ki	[namely] of Iltani, thy sister,
	6 gur še-a-am ad-di-nu-ši-im	I had given her 6 gur of barley.
	i-na a-li-im ša wa-aš-ba-a-ku	In the city wherein I dwell
	ta-am-qu-ta-am-ma	thou didst thrust thyself upon me.
15	pa-ag-ri na-di	My body is tired,
	[a-la]-ka-am ú-ul e-li-i	(and) I am unable to come.
	[. . . . .]al(?)[. . . . .]	. . . . .
	[. . . . .]-da-lim-[. . . . .]	. . . . .
	a-ga-na a-na bi-ti-[. . .]	a basin for . . . . . house
20	^{d}Šamaš-ḫa-zi-ir ir[. . . . .]	^{d}Šamaš-ḫazir [. . . . .]
	ú-še-ir-ri-e-bu-ki-i	They caused thee to enter.
	šum-ma i-na ki-it-ti-im	If in truth
	ma-ar-ti at-ti	thou art my daughter,
	me-ḫi-ir un-ne-du-uk-ki-ia	(then) send me
25	šú-bi-li-im-ma	a copy of my letter.
	um-ma at-ti-ma	Thou hast written:
	um-mi am-mi-ni ta-na-di	"My mother, why art thou negligent?"
	i-na bi-ti ma-an-ni	In whose house
	da-ka-am an-ni-a-am	hast thou (ever) seen
30	ta-mu-ri	such insubordination?
	a-na Ku-mu-šú-úr-ri	Unto Kumušurri,
	mar-ša-na ar-ṛa-ba-ak	the maršana, I shall . . . . . thee.
	ap-pu-tum	Please.

ANNOTATIONS

Addressee and writer are both women. The latter is addressed in a letter quoted from the former as mother; this may be simply out of respect, but judging from the answer which Babadi makes to Zinû's statement, it is likely that Babadi was actually the mother. As for Zinû see above p. 288.

Line 4: A possible clue whence the letter was sent and for what place it was destined may be contained in the mention of ^{d}Ea and ^{d}Šamaš. The cities concerned are Eridu and Larsa.

Line 8: This line is difficult. Why here the introduction of the pronoun 2d pers. plural?

Line 10: aš-šum a-na = "for the reason, because"?

Line 14: What special shade of meaning the verb has at this place cannot be gathered from the context. Perhaps she had "fallen in" on her unexpectedly and that while Babadi was away (lines 15 and 16).

Line 19: Whether the word agânu, agannu "basin" is actually intended must remain doubtful on account of the preceding lacunae.

Line 20: The various letters extant which mention both Zinû and the high official ^{d}Šamaš-ḫâzir do not yet make it clear in what relationship the two stood to each other.

Line 21: The text reads di, which I changed above into ki, but I am not at all sure of my reading.

Lines 31 and 32: With these lines I cannot do much at present.

15

	A-na ^{d}Sin-mu-ša-l[im]	Unto ^{d}Sin-mušalim
	qi-bí-ma	speak: Thus says
	um-ma ^{d}Sin-a-a-ba-aš-ma	^{d}Sin-aiabaš: .
	^{d}Sin ù ^{d}Ninurta aš-šum-ia	May ^{d}Sin and ^{d}Ninurta for my sake
5	li-ba-al-li-iṭ-ka	grant thee life!
	ki-a-am aq-bi-ku-um	Thus I told thee,
	um-ma a-na-ku-ma ki-ma	saying: According
	di-i-im pa-ni-ka a-na Ka-ab-ḫu-ni	to information, keep away from Kabḫuni.
	pi-ri-ik-ma	
10	pa-ni-it ku-nu-uk-ki-ia ut-ti-e-ma	My previous letter made clear:
	20 gur še-a-am	20 gur of barley,
	30 gur suluppam	30 gur of dates,
	5 gur šamaššammam	5 gur of sesame,
	1 biltu šipâtam	1 talent of wool,
15	a-na ku-ru-ma-at bi-tim	for the livelihood of the house,
	pi-iš-ša-at šikarê	beer wort,
	ù ku-bu-uš bi-tim	and a house turban
	tap-šú-ur pi-ḫi	thou hast squandered. Close it up,
	ù ši-ḫat napisti-ka ni-ḫi	and the anxiety of thy soul lay aside,
20	ap-pu-tum	please.

ANNOTATIONS

See letter No. 6.

Line 19: Ni-ḫi is difficult; I have followed in my translation the reading of idi in No. 6, line 16.

16

	A-na a-[b]i-i-a	Unto my father
	qi-bí-ma	speak: Thus
	um-ma Ap-lum-ma	says Aplum:
	^{d}Šamaš ù ^{d}Adad aš-šum-ia	May ^{d}Šamaš and ^{d}Adad for my sake
5	li-ba-al-li-du-ka	grant thee life!
	aš-šum un-ne-du-uk-ki	Concerning the letter
	ša tu-ša-bi-lam	which thou hast sent me,
	a-wi-lum tu-ša-am	the manor lord has uttered
	e-li-ia it-ta-di	confused things against me
10	lu-ul-li-kam-ma	Verily he came to me
	[um-ma] šú-ú	and said:
	. . . . .	. . . . .

ANNOTATION

Line 8: tu-ša-am = tuššû.

Line 11: The restoration is probably correct even though there is no ma following šú-ú.

17

	A-na Wa-tar-^{d}Šamaš	Unto Watar-^{d}Šamaš speak:
	qi-bí-ma	Thus says
	um-ma Ì-lí-ip-pa-al-za-ma	Ili-ippalza:
	^{d}Šamaš ù ^{d}A-a-BI	May ^{d}Šamaš and ^{d}Aia
	li-ba-al-li-ṭu-ú-ka	grant thee life!
5	a-nu-um-ma ^{m} ^{d}Sin-im-gur-	
	ra-an-ni	Now ^{d}Sin-imgurranni
	12 ma-na erû^{zun}	took
	il-qi-a-am a-na ṣ[i-ri-k]a	12 minas of copper and unto thy presence
	aṭ-ṭar-da-aš-š[ú-um]	I am sending him.
	erû^{zun}	The copper . . . . .

ANNOTATION

Line 3: BI after ^{d}A-a is most likely "his," i.e., ^{d}Šamaš and his [spouse] ^{d}Aia. In YOS, II, No. 64:4 ^{d}Šamaš ù ^{d}A-a Kallâtum (=è-gi-a), "^{d}Šamaš and ^{d}Aia, the bride."

18

	A-na ^{d}Šamaš-ḫa-zi-ir	Unto ^{d}Šamaš-ḫâzir
	qi-bí-ma	speak: Thus says
	um-ma ^{d}Bêl-me-li-ma	^{d}Bêl-mêli:
	^{d}Sin ù ^{d}Nin-gal	May ^{d}Sin and ^{d}Ningal
5	aš-šum-ia a-na da-ri-a-tim	for my sake forever
	li-ba-al-li-ṭu-ka	grant thee life!
	aš-šum ^{d}A-ḫu-ú-a-ga-mil	Concerning ^{d}Aḫûa-gâmil,
	ki-ma ṣu-ḫa-ru-um ia-ú-um	what kind of a young man he is
	ú-ul ti-di-e	thou dost not know.
10	10 gán eqlim^{im} ^{m}Ṣi-lí-^{d}A-ḫu-um	10 gan of field of Ṣili-^{d}Aḫûm
	iš-šú-ru-ú-ma	they reduced and
	um-ma ^{d}A-ḫu-ú-ga-mil	^{d}Aḫû-gâmil said:
	ni-ši-ir-tam ša Ṣi-lí-^{d}A-ḫu-um	"Give me the reduced portion of Ṣili-^{d}Aḫûm
	ta-aš-šu-ra-a	which you both made smaller.
15	id-na-nim	
	a-zab-bal a-ni-nam-ma	I will bear [the burden] immediately."
	a-na ṣu-ḫa-ri-sú [. . . . .]	Unto his young man [. . . . .]
	it-ta-di(?)[-in]	he has given.
	^{m} ^{d}A-ḫu[-ú-a-ga]-mil	^{d}Aḫûa-gâmil
20	2 ma-na [kas]pim^{im}	2 minas of silver
	ṣu-ḫa-ar [. . . . . ^{d}Nin]-gal	the young man of [. . . . -^{d}Nin]gal
	a-na [šîmim ša]	for [the purchase price(?)
	10 gán [eqlim . . . . .] kum	of] 10 gan of [. . . . . field]
	iš-[ṭa-qa-al . . . .]	he is paying
25	2 [ma-na kaspim]	2 [minas of silver]
	[. . . . .]	[. . . . .]

ANNOTATIONS

Line 3: ^{d}Bêl-me-li is probably a contracted form of ^{d}Bêl-ma-ili.

Line 9: Or interrogative: Dost thou not know?

Line 10: Perhaps Ṣili-^{d}Aḫûm is the subject of the verb iš-šú-ru-ú-ma in line 11, which is in a dependent clause "having been reduced by Ṣ" or "which Ṣ reduced."

Line 14: The 2d person plural I take to refer to both Ṣili-^{d}Aḫûm and ^{d}Šamaš-ḫâzir; less likely to ^{d}Bêl-mêli.

Line 16: a-zab-bal a-ni-nam-ma; the adverb is equated above with annanum. "I shall bear immediately" namely, the burden, or the obligation, connected with the land, which was seemingly a fiefland.

Line 17 ff: The text becomes not clear, but one may gather from it in a general way that ^{d}Ahua-gâmil is willing to pay money in order to put himself in possession of the desired parcel of land. The letter evidently refers to a case of simony, and thus "what kind of a fellow he is" in line 8 is to be taken in a contemptible sense.

19

	[A-na . . . . . ù . . . . .]	[Unto . . . . . and . . . . .]
	qi[-bí-ma]	speak: Thus says
	um-ma Mu-na-wi-[rum-ma]	Munawirum:
	^{d}Šamaš li-ba-a[l-li-iṭ-ku-nu-ti]	May ^{d}Šamaš grant you life!
	aš-šum a-wa-a-at Î-lí-ma [mâr šip]-ru	Concerning the affair of Ilima, the messenger,
5	ša ú-lam-mi-da-an-ni-ma	regarding which he has informed me,
	ṭup-pi ú-ša-bi-la-ak-ku-nu-ši-im-ma	I have sent you my letter.
	ki-a-am ta-aš-pur-ra-a-nim	You have written to me thus,
	um-ma at-tu-nu-ú-ma	saying:
	a-na Î-lí-ma ni-iq-bi-i-ma	We spoke to Ilima,
10	um-ma ni-nu-ú-ma	saying:
	Li-pí-it-ilu a-na eqlim it-ti-ni	Let Lipit-ilu go down with us
	li-ri-id-ma	to the field,
	eqil-ka i ni-gu-ur	[for] we rented thy field.
	ú-ul im-gu-ra-an-ni-a-ti	He did not accede to our wish,
15	eqlam ni-mu-ur-ma	[but] we saw the field and
	ki a-ša-ar eqlim^{lim}	when the place of the field
	a-na igi-4-gál a-na igi-3-gál	for a fourth part or a third part
	im-ta-ag-ga-ar	is agreeable to him,
	ù [. . . . .] im-ta-ḫa-ar	he shall receive also the . . . . .
20	ša ta-aš-pur-ra-a-nim	Concerning that which you have written to me,
	ú-ul ti-di-a ki-ma i-na ṣi-im-da-at be-lí-ia	do you not know that according to the statuary code of my lord
	a-wa-tum a-na bi-i ka-an-ki-šú	the matter according to the rendering of his document
	??? la-a iḫ-ḫa-ab-ba-lu-ú	. . . . they cannot invalidate?
	di-nam di-na i-na eqlim^{im}	Render ye judgment because of the field
	ta-m]u-ra	(which) you inspected.
25	ù [šú]-ú-ma	And he said:
	a[-na be-l]í-ku-nu-ú	"Unto your lord
	[. . . . .]	. . . . . ."

ANNOTATIONS

The content of this letter is rather cryptical owing to the fact that we do not know the circumstances which led to its composition.

Line 4: The restoration to mâr šipru is merely conjectural and doubtful.

Line 26: Restoration uncertain.

20

	[. . . . .]-ba-az ki-a-am	[. . . . .] thus
	^{m}Ṣi-lí-^{d}Sin	Ṣilí-^{d}Sin
	[. . . . .]^{m} ^{d}Za-má-má-na-ṣir	[. . . . .] Zamámá-nâṣir
	[šú-]bi-lam	send me.
	[^{m}Ni-di]-il-ka	Nidilka
5	[. . . . .]-im	[. . . . .]
	šum-ma [m]Ni-di-il-ka	If Nidilka
	lâ tu-ka-al-lam	thou canst not spare
	a-di iš-te-en rê'âm pu-ḫi-šú	he shall despatch at once
	a-na-ad-di-nu-ú-ma	into my presence a shepherd,
10	a-na ṣi-ri-ia ú-ṭa-ar-ra-aš-šú	(whom) I shall give.
	a-na a-wa-tim an-ni-tim	As to this matter
	lâ tu-uš-ta-ḫa	thou shalt not make refusal.
	ma-di-iš i-ḫi-il	He has trembled exceedingly.
	a-na ṣâbi appi Dûr-šarrim	He shall give to the soldier outside
	i-na-ad-di-im-ma	of the royal wall.
15	a-na pu-ut ba-ri-im	Before the seer(?).
	(remainder illegible)	

ANNOTATIONS

Owing to the fact that the obverse is completely obliterated, it is difficult to get a clear insight into the context of the reverse.

Line 4: This line can be restored from line 6; it is fairly certain that Nidilka is a personal name, because the personal pronoun in puḫi-šú (line 8) must refer to him.

Line 13: Who is the subject of iḫîl?

Lines 19 and 20: These lines read (19) [i-na an]-ni-tim aḫ-ḫu-ut-ka (20) [lu-]mu-ur, "may I therein recognize thy brotherly disposition."

21

	[A-na] A-še-ia-a	Unto Ašeâ
	[qi]-bí-ma	speak: Thus says
	[um]-ma ^{d}Sin-ma-gir-ma	^{d}Sin-mâgir:
	^{d}Šamaš ù ^{d}Nin-gir-su	May ^{d}Šamaš and ^{d}Ningirsu
	aš-šú-mi-ia	for my sake
5	MU.UḪ.KAM li-ba-li-du-ka	forever grant thee life!
	a-na Nâ'id ṭa-ar-da-a-ku	I have sent to Nâ'id
	ḫa-ar-ra-ni ta-ar-a-at	My caravan is returning.
	ma-ti-ma a-na mi-im-ma	At what time
	ú-[u]l aš-p[u]-ra-kum	did I not write thee for whatever it might be?
10	1 m[a]-na kaspim k[a-a]n-ka-am-ma	1 mina of stamped silver
	[i-na] ga-ti-ia šú-bi-lam	send into my hand.
	[. . . . .]-uḫ-ma [. . . .]na.bi.ud	
	ad-di-ma	[. . . . .] I had given up.
	[. . . .]-kam-ra-at [. . . .]-ma	[. . . . .]
	[ki]-a-am lu[-ú ad]-di-ik-kum	as indeed I had given thee
15	[. . . .]-uḫ-ma [u]-mi arḫu 1^{kam}	[. . . . .] the day of the first month,
	arḫu 2^{kam} ša kaspam it-ti-ia	[or] the second month that they
	iš-ta-ka-nu	place the money with me.
	a-na kaspim ù ṣibti-šu	For the money and its interest
	ku-nu-uk-kam	a sealed document
	lu-zi-ba-kum	I shall draw up for thee.
20	pi-zi-il-ti kaspim-ma	The investment(?) of the money
	pa-az-la-a-ku	I have fixed(?).
	šum-ma i-na ki-tim a-bi at-ta	If in truth thou art my father
	lâ ta-ka-al-la-am	thou wilt not refuse me [the silver].
	ma-ru-ka a-na-ku	Thy son I am.
25	gi-mi-il-la-ka tu-ra-am e-li	Turn thy kindness toward me.
	a-bu-ut-ka i-na zu-um-ri-ia	Establish thy fatherhood
	šú-ku-un	toward me.
	ù aš-šum al-pi-im	And concerning the ox
	at-ka-la-kum-ma	I depended upon thee,
30	al-pa-am ú-ul a-ša-am	[so] I did not purchase an ox
	[a-n]a ^{iṣu}narṭabi-ka iš-te-en	for one plough of thine.
	[ṭa]-ab wa-ar-ka-ta aš-qu-lam	The excellence of the state of the case I took into account.
	[šú]-ri-a-am	Cause [an ox] to be brought to me.
	[. .]-ba-nu-ia lâ i-tal-ku	My [. . . . .] has not come(?)

ANNOTATIONS

Line 1: The name Ašeâ, reappears in Thureau-Dangin, Lettres de Ḫammurapi, pl. XXVII, No. 55, line 5.

Line 5: MU.UḪ.KAM; the same phrase occurs again in No. 26:4 where it reads apparently mu-uḫ-ḫi, and No. 28:4. As it stands at the usual place of ana dariatim, I have taken it for its equivalent. The scribe omitted the sign al in the verb.

Line 6: I-id = Nâ'id, an abbreviated personal name.

Line 18: máš-bi = ṣibti-šu.

Line 20: Is piziltu = pisiltu for which Bezold, Glossar, p. 223 gives the meaning Festlegung, Aufhaltung, from pasâlu fest anliegen? Translate perhaps: *Die Festlegung (or: Anlegung) des Geldes habe ich gemacht,* or as above: The investment of the money I have fixed, because he has as yet no money to invest.

Lines 26 and 27: Literally: Establish thy fatherly disposition on my body.

Line 32: The above restoration and translation ignores the accusative of warkata. The translation would fit better for ṭu-ub wa-ar-ka-ti aš-qu-lam, "The excellence of the matter I have weighed for myself." Perhaps the words are to be separated differently and we have to read the verb ta-aš-qu-lam.

Line 33: The restoration of šú in šú-ri-a-am is reasonably certain, and while the verb is generally used with persons, in VB VI, 99:9 it is employed for the bringing of an ass.

22

	A-na be-li-i-ni	Unto our lord
	qi-bí-ma	speak: Thus says
	um-ma šatammu A-bil	the clerk Abil,
	wa-ar-du-ka-ma	thy servant:
5	60 gán wardê^{zun}	60 gán—servants:
	30 gán ṣâbu Di-a-a'-ku-ú	30 gán—the soldier Diâ'kû
	10 gán ṣâbu appi dûr šarrim	10 gán—the soldier in front of the royal wall
	7 gán ṣâbu mâr Amurrim	7 gán—the young Amurrite soldier
	13 gán itti mâr Ìb-ga-tum	13 gán—with the son of Ibgatum
10	i-ṣi-du	they harvested.
	60 gán ina nârâti	60 gán at the rivers:
	ṣâbê kalag-gi-a ú-še-lu-ú	strong soldiers brought in (the) harvest.
	šabrû Awêl-^{d}Nin-si(!)-an-na	The magian Awêl-^{d}Ninsianna:
	10 gán e-zi-du-um	10 gán to harvest,
15	52 gán ú-še-lu-ú	52 gán they cleared.
	ṣâbê kalag-gi-a itti Ì-lí-ma-a-ḫi	The strong soldiers [are] with Ilima-aḫi.
	280 wârdê^{zun} 8 lù tu-ra	280 servants—8 sick ones.
	ṣâbu Di-a-a'-ku-ú	The soldier Diâ'kû,
	ṣâbu appi dûr šarrim	the soldier at the front of the royal wall,
20	ú ṣâbu mâr Amurrim	and the young Amurrite soldier
	a-na ištu Warad-^{d}Amurrum	have come
	ûmam a-na e-ṣi-di-im	today from Warad-^{d}Amurrum
	il-li-ku	in order to harvest.
	80 libbi-šu Itti-^{d}Enlil rê'um	80 [men] thereof of Itti-^{d}Enlil, the shepherd,
25	20 libbi-šu eqlim ša ^{d}Adad	20 [men] thereof of the field of ^{d}Adad
	a-na pa-an me-e	opposite the waters,
	24 libbi-šu a-na 20 gán eqlim	24 [men] thereof for 20 gán of field
	ištu wârdê^{zun} I-zi-na-[bu-ú]	from the servants of Izinabû
	il-li-ku	have come.
30	^{m} ^{d}Nannar-napišti-idinnam apil Awêl-^{d}Šamaš	^{d}Nannar-napišti-idinnam, the son of Awêl-^{d}Šamaš,
	um-ma šú-ú-ma ^{naru}Zu-uk-lu-um	has said: "The Zuklum canal
	i-ba-ta-ga-am	they are cutting,
	ṣâbê^{zun} i-ri-ša-an-ni	and they ask for workmen of me."
	mi-ni-im ša ta-ga-bu-ú	What hast thou to say [about it]?

ANNOTATIONS

Line 4: Notice the absence of any greeting, although the letter is written to the "lord."

Line 5: This line forms a convenient heading for lines 6 to 10. Below the 60 gán are given the various portions thereof, whose sum corresponds exactly with 60. Below the word "servants" are enumerated 4 individuals.

Line 7: The ka after ṣâbu is certainly not the personal affix.

Line 11: id-id-a; the vowel a expresses the locative: ki-a, "ina irṣitim," kur-ra, "ina mâtim," edin-na, "ina ṣêrim," etc.

Line 12: kalag-gi-a; kalag=dannu; the final vowel, although not the locative a (see previous note) is apparently also "ina," which must have an instrumental meaning. If this is the case, then ṣâbê is not the subject of the verb, which must be impersonal: "through strong soldiers they cause to gather in."

Line 21: Ta=ištu.

Line 24: Šàg-bi=libbi-šu, or better ina libbi.

Line 28: The restoration of the personal name is problematic.

23

	A-na a-bi-ia	Unto my father
	qi-bí-ma	speak: Thus says
	um-ma ^{d}Sin-ú-zi-li-ma	^{d}Sin-uzili:
	^{d}Šamaš ù ^{d}Sin Uri^{ki}	May ^{d}Šamaš and ^{d}Sin of Ur
5	aš-šum-ia a-na da-ri-a-tim	for my sake, forever,
	li-ba-al-li-du-ú-ka	grant thee life!
	Êkallum-kar-za aš-šum še-e-im	Êkallum-karza is unable to go
	a-na a-li-im	to the city
	a-la-ka-am	regarding
10	ú-ul e-li-i[-ma]	the barley,
	a-na a-li[-im]	[so] go thou
	a-li-ik-[ma]	to the city
	ga-du ^{ku}parš[igu . . . .]	with a turban [. . . .]
	ki-i ṭe-e-[im . . . . .]	As is the information [. . . .]
15	10 gur še-a[-am]	10 gur of barley
	a-na zêrim ù kurummatim [. .]	for seed purposes and food [. .]
	10 gur še[-a-am]	10 gur of barley
	a-na ki-e-(?)-rib(?)[. . .]-a-ni	within [. . . . .]
	[pu]-šú-ur	release!
20	[1]40 ma-na šipâtim	140 minas of wool
	[a-n]a La-ma nâru	release
	[pu]-šú-ur-ma	for Lama, the musician.
	[. . . .]-ba-tum a-na	Act [. . . . .]
	ṣu-ḫa-ri-im	for the
	[e]-pu-uš	young man,
25	ap-pu-tum	please,
	ki-i-ma ša a-na-ku-ú	as though I had
	al-li-ku-ú	come myself.
	a-ta-ka-la-ku	I depend upon thee.
	ù ṭe-im bi-tum	And of the information of the house
30	un-ne-du-uk-ka ar[-ḫi-iš]	send me
	šú-bi-la[m]	quickly thy letter!

ANNOTATIONS

Line 4: The writer, ^{d}Sin-uzili, seems to have been an inhabitant of the city of Ur, writing to Larsa.

Line 7: Êkallum-kar-za is most likely a personal name; to this person must refer the verb in line 10, although it might be translated too by the 1 pers. sing.

Line 13: That the addressee should go with a turban might be explained as a badge of the house for which he is called upon to act. After paršigu might well have been the word bîtim. As is the custom in China for the personnel of a great house, whatever its special nature might be, to wear the name of the master on the rear of robes, so in Babylonia, the personnel of a rich house may have worn various turbans, distinguished by color, form, or the like, identifying them immediately as such.

Line 20: There is just room enough before the number for one vertical wedge.

Line 23: The "young man" mentioned in this line must refer to Êkallum-karza (line 7), for no one else has been previously mentioned. Thus it is pretty certain that Êkallum-karza is indeed a personal name.

Line 29: Bîtum for bîtam; te-im bi-tam šubilam; or else te-im bi-tim with kunuk-ku as object.

24

	A-na ^{d}Sin-mu-ša-lim	Unto ^{d}Sin-mušalim
	qi-bí-ma	speak: Thus says
	um-ma Ia-aḫ-zi-ir-ilu-ma	Iaḫzir-ilu:
	^{d}Sin ù ^{d}Ninurta aš-šum-ia	May ^{d}Sin and ^{d}Ninurta for my sake
5	da-ri-iš u[-mi l]i-ba-al-li-du-ka	forever grant thee life!
	aš-šum ṭe-e-im eqlim^{lim}	Concerning the field report
	ša ^{m} ^{d}Šamaš-mu-uš-te-še-ir	of ^{d}Šamaš-muštešir
	^{m}Li-bi-it-^{d}Sin	Libit-^{d}Sin
	ù ^{m}Li-e-ri-ib-ḫu-ú	and Leribḫû,
10	mârê^{meš} ^{m}Ku(?)-ut(?)-ra(?)-šul-mu-ú-a	the sons of Kutra(?)-šulmûa,
	ša i-na li-ib-bi ma-tim	who wander about
	it-ta-gi-i-šú	in the country
	13–16 illegible	[. . . . .]
17	[me-ḫi-ir] un-n[e-du]-uk-ki	Send me a copy of my
	[šú-bi-lam ap-pu]-tum	letter, please.

ANNOTATIONS

Line 6: Or "the report of the field" which belongs to ^{d}Šamaš-muštešir. The context only could make it clear how this line is to be translated. Perhaps the two brothers mentioned in lines 8 and 9, who wandered about in the country, were the bringers of the report.

Line 12: it-ta-gi-i-šú from nagâšu?

Lines 17 and 18: The restoration of both lines is well-nigh certain.

25

	A-na ^{d}Šamaš-ḫa-zi-ir	Unto ^{d}Šamaš-ḫâzir
	qi-bí-ma	speak: Thus says
	um-ma Awêl-^{d}Ninurta-ma	Awêl-^{d}Ninurta:
	^{d}Šamaš li-ba-al-li-iṭ-ka	May ^{d}Šamaš grant thee life!
5	aš-šum 9 ṣâbâtim^{tim} ša	Concerning the 9 soldier
	it-ti ṣâbê-ši-ni eqlam^{lam}	women who sized the field
	ṣa-ab-tu	together with their soldiers,
	^{alu}Pa-la^{ki} li-ri-iq-qi^{meš}	let them clear out of the city of Pala.
	9 ṣâbê šú-ut bît kârim ina	These 9 soldiers [have] the walled
	^{alu}A-ḫa-nu-ta^{ki}	house in Aḫanuta
	ù bi-ru-tim ša Awêl-^{d}Asar-lù-dúg	and the cisterns of Awêl-^{d}Asar-lù-dúg.
	^{m}A-bil-^{d}Šamaš bît ṭuppi-šú	Abil-^{d}Šamaš of his archiv
10	it-ta-al-ka-ak[-ku]m	will come to thee.
	i-na ^{alu}I-pi-ir-ḫú-ú(?)$^{ki(?)}$	In Ipirḫû, [. .]rimtum,
	[^{alu}. .]-ri-im-tum^{ki}	
	ù âlânī$^{ki\ meš}$ ša[. . . . .]	and the cities of [. . . . .]
	eqlam ma-la i-[. . . . .]	field as much as [. . . . .]
	a-di rêdê^{meš} [. . . . .]	as long as the soldiers [. . . . .]
15	1 sar eqlim a-na At-t[a-si-e]	1 sar of field thou shalt
	lâ tu-še-iz-[ba-šum]	not let be left to Attasê.
	ù mi-nu-um 40 gán eqlim	And what are the 40 gán of field
	ša Ma-a-nu-um i-ri-šú-ma	which Mânum cultivated?
	um-ma šú-ma ia-ši-im	He said: "They were given to
	na-ad-nam[-ma]	me."
20	ù ki-ma A-ḫu-um dêkû	And since Aḫum, the sergeant major,
	a-na eqlim^{lim} lâ e-ri-ši-im	has [made] no demand for the field
	ni-iš šar-ri ú-ta-am-mi	he had sworn the oath of the king.
	a-wa-tu šú-a-tu bi-i-ir-ši	Look into that matter!
	ù eqlam^{lam} ma-an-nu-um	And [likewise] establish
25	a-na Ma-a-nu-um id-di-in	who gave the field to Mânum!
	bi-ir-ma eqlam a-na rêdê^{meš}-ma	Give the field to
	i-di-in	the soldiers.
	ù 10 gán eqlim ša At-ta-si-e	And the 10 gán field of Attasê,
	awêl Elamtu^{ki}	the Elamite,
	^{alu}I-ši-mu-na^{ki} ^{m}I-na-ga-bi-^{d}Šamaš i-ri-iš	of Išimuna, is worked by Ina-gabi-^{d}Šamaš;

30	wa-ar-ka-tam ap-ru-uš-ma	I have examined the matter.
	eqlam la-bi-ir-ta-šú	[As for] his previous field,
	a-na eqil-šú ù še-šú	no one shall approach
	ma-am-ma-an lâ i-di-iḫ-ḫi	his field and barley.
	eqlam a-na At-ta-si-e i-di-in	Give the field to Attasê.

ANNOTATIONS

Line 3: On the position which Awêl-^{d}Ninurta held see above p. 283 note on line 5.

Line 5: That we have here the abl. case of the feminine plural is assured by the fem. suffix in the same line, which is written šini instead of šina as though it was in the abl. case following the preposition.

Line 9: To what refers the pronoun after ê-dub-ba? To Awêl-^{d}Asar-lù-dúg?

Line 13: The traces speak against a restoration of ma-la i[-ba-aš-ši].

Line 15: The restoration is doubtful. Read uku-uš^{meš} = rêdê?

Line 20: It is possible that Aḫum, the sergeant major, mentioned here, is the same individual referred to in No. 2:5.

Line 21: Here hardly erêšu, "to cultivate."

Line 31: Eqlu is taken as a feminine noun, probably owing to its feminine construction eqlâti, eqlêti, in the plural.

26

	A-na ^{d}En-lil-lá	Unto ^{d}Enlilla
	qi-b[í-]ma	speak: Thus says
	um-ma [. . . . .]-ga-a-ni-ma	[. . . . .]-ga-a-ni:
	[^{d}Nin]urta ù ^{d}Amurrum mu-uḫ-ḫi	May ^{d}Ninurta and ^{d}Amurrum
5	[li-ba]-al-li-du-ú-ka	forever grant thee life!
	[aš-šum] ṭe-e-im ^{d}Šamaš-napišti-idinnam	Concerning the news of ^{d}Šamaš-napišti-idinnam,
	[ša] ta-aš-pu-ra-am	which thou hast written me,
	[i-na ṭe]-e-im a-la-ki-i-šú	at the news of his coming
	[. . . . .] ma-na 3 šiqlu kaspim aš-qu-la-ak-kum	I paid thee [. . .] minas and 3 shekels of silver.
10	[ù] ṣibat-ṣu it-ta-na-ar-bi	And its interest shall be added.
	[. . . . .]-ga-a-ni i-na Dûr-^{d}Šamaš^{ki}	[. . . . .] in Dûr-^{d}Šamaš
	[. . . . .]-ka-ma	[. . . . .] thee and
	[. . . . .] ki-a-am ^{d}Šamaš-napišti-idinnam	[. . . . .] thus ^{d}Šamaš-napišti-idinnam
	[. . . . .]-ma	[. . . . .] and
15	[. . . . .] kaspi-ka awêl te(?)-ib-zu	[. . . . .] thy money . . . .
	[tu-k]i-i'-la-am-ma	thou hast held ready for me.
	[. . .] i-du-uk-ku-ni-in-ni	[. . .] they brought together for me.
	a-wi-lum âli-šu a-ni-kam li-ṣi	The manor lord may immediately go forth [from] his city,
	ù a-na-ku-ú iš-tu i-na-an-na	and I, 20 days
20	[ûmu] 20^{kam} ri-im-ku-ú ga-am-ru	hence, shall [. . . . .] thee
	. . . . . ri-ka a-na-ku-ú	the complete cleansing; I
	. . . . .	. . . . .

ANNOTATIONS

Line 1: An abbreviated name.

Line 4: mu-uḫ-ḫi; see No. 21, line 5 and note.

Line 18: The first sign after awîlum resembles âlu, followed by bi, which I have taken as the equivalent of šú. A-ni-kam I connect with annikî'am.

27

	A-na Nu-úr-^{d}Sin	Unto Nûr-^{d}Sin
	qi-bí-ma	speak: Thus says
	um-ma [Bi(?)]-nu(?)-ut-^{d}En-lil-lá-ma	Binût(?)-^{d}Enlilla:
	^{d}Šamaš ù ^{d}Nannar li-ba-al-li-da-ka	May ^{d}Šamaš and ^{d}Nannar grant thee life!
5	ku-nu-uk-ki an-ni-a-am	When thou seest
	i-na a-ma-ri-i-ka	this my letter,
	i-bé-ra-nim [. . . . .]	they shall come over to me [. . . . .]
	ù [. . . . .] bît ili maḫ-ru	and [. . . . .] the house of God before
	ša [En]-lil-napišti-idinnam	that of ^{d}Enlil-napišti-idinnam
10	a-na ni-ik-ka-as-zi-im	for the settlement [of accounts]
	i-pu-ša-am	[which] he has made for me.
	i-na qân bît ṭuppi-ia	In the reed [basket] of my archiv
	id-da-ma	he has laid [it].
	bi-ra-am-ma šú-bi-lam	Note carefully and send [it] to me.
15	[ṭup]pam ù [. . . . .]-ka ša ?-ga-ni	The tablet and thy [. . . . .]
	[. . . . .]-nim-šú-nu-ú-ti	[. . . . .] them
	[. . . . .]	[. . . . .]
	[. . . . .]-am	[. . . . .] me
	[. . . . .] ù Dúl-an-na	[. . . . .] and Dúl-anna
20	[. . . . .] ^{d}Ṣin-idinnam	[. . . . .] ^{d}Sin-idinnam
	[. . . . .] ab-tu	[. . . . .]
	šú-[up]-ra-am-ma	make report and
	šú-bi-lam	send [it] to me.
	[. . . . .]-gi-šu-nu-ú-ši-im	[. . . . .] to them
25	i-na [. . . . .]-i-a	in [. . . . .]
	ú-[. . . . .]-šú-nu a-ap-pa-al-ka	their [. . . . .]. I shall make answer to thee.

ANNOTATIONS

Line 3: The restoration of the name is doubtful.

Line 4: The tablet reads da in place of iṭ.

Line 13: id-da-ma = id-di-ma.

28

	A-na [. . . . .]	Unto [. . . . .]
	qi-b[í-ma]	speak: Thus says
	um-ma Na-[. . . . .]	Na-[. . . . .]
	^{d}Šamaš mu[-uḫ-ḫi li-ba-al-li-iṭ-ka]	May ^{d}Šamaš forever(?) grant thee life!
5	aš-šum [. . . . .]	Concerning the [. . . . .]
	ša ^{m}[. . . . .]ša il-li-kam	of [N. N.] who came to me,
	ši-mu-um [. . . .] iṭ-ḫi-a-am	the price [. . . .] he approached me.
	ši-ma-am [. . . .] ša 5 ma-na kaspim	The price [. . . .] of 5 minas of silver
	a-na li[-ib-b]i ma-tim aṭ-da-ra-ad	in the country I despatch
10	ù a-na [. . .] 5 ši-mu-um ma-ru-uṣ-ma	and to [. . .] 5 the price is exorbitant
	[. . .]-i-[. . . .]ma wa-aš-ba-a-ku	[. . . . .] I dwell
	[. . . . .]ma(?)-na kaspim am-ḫur	[. . . . .] minas of silver I received.
	maḫ-ri-[ka a-n]a-ku	I am with thee.
	a-na ^{m} ^{d}Sin-idinnam	Unto ^{d}Sin-idinnam
15	ki-a-am aš-t[a-a]p-ra-šum	I have written thus,
	um-ma a-[na]-ku-ú-ma	saying:
	i-na kaspim maḫ-ri-i-im	Of the first silver
	ša ta-maḫ-ḫa-ra	which thou receivest
	[. . . . .] ma-na kaspim	[. . . . .] minas of silver.
20	12 siqlu kas[pim] am-ḫu[-ur-ma]	I received 12 shekels of silver
	2⅓ ma-na 4(?) šiqlu kasp[im . . . .]	and 2⅓ minas and 4(?) shekels of silver
	^{m} ^{d}Sin-idin[nam]	^{d}Sin-idinnam
	i-na-ad-di-ik-kum	will give thee.

ANNOTATIONS

Line 10: maruṣ, permansive of marâṣu "to be steep."

Line 13: The restoration is possible.

Line 21: The number of shekels may have been either 4, 5, or 6.

29

	A-na ^{d}Ea-ra-bi	Unto ^{d}Ea-rabi
	qi-bí-ma	speak: Thus says
	um-ma ^{d}Sin-mu-ba-lí-iṭ-ma	^{d}Sin-mubaliṭ:
	^{d}Šamaš li-ba-al-li-iṭ-ka	May ^{d}Šamaš grant thee life!
5	iš-tu awêl Gab-du-ni^{ki}	From the man of Gabduni
	ṣâbê^{zun} i-te-ni-ir-[r]i-ša-ma	I have repeatedly demanded soldiers,
	a-la-ni âlu^{ki} ^{d}[. . . . . a]p(?)-pi	for the [following] cities, the city of ^{d}[. . . . . a]ppi,
	âlu^{ki} ^{d}En-[. . . . . b]il(?)-la-an-ni	the city of ^{d}En-[. . . . . b]illanni,
	ù âlu^{ki} Awêl-ga(?)-uku(?)-ú(?)	and the city of Awêl- . . . . .
10	it-ta-du-ú	they have overthrown.
	^{m} ^{d}Sin-ḫa-zi-ir mâr Warad-^{d}Sin	^{d}Sin-ḫâzir, the son of Warad-^{d}Sin
	aṭ-ṭar-da-am	I have despatched
	i-na ṣâbê^{zun} ^{m}Ú-ba-a-a-tum	with soldiers of Ubaiatum
	ù ^{m}Na-ap-li-is-ilu	and Nâplis-ilu.
15	100 ṣâbê^{zun} it-ti-šú li-li-ik-ma	A hundred soldiers let go with him.
	ṣâbê 5^{zun} itti Ú-ba-a-a-tum	Five soldiers [who are] with
	ù Na-ap-li-is-ilu	Ubaiatum and Nâplis-ilu
	iš-tu ṣâbê Uruk^{ki} i-la-ku-nim	from the soldiers of Erech shall come and
	i-na a-la-ni li-it-ta-ri-ku-ma	they may be kept in the cities.
20	ḫa-ar-ra-na-tim ša i-te-ni-ir-ru-ba-nim	Of the caravans which they will meet
	ù te-a-at ù ši-da-ta	[for the sake of] requirements and the . . . . .
	li-du-ku-ma	they may either kill
	li-du-ra	or spare.

ANNOTATIONS

Line 3: The writer of this letter can be no one else but king Sin-muballiṭ himself, who is also the writer of the following letter. The content of both letters makes this certain. Notice, however, that the king makes use of the greeting formula, which his son Hammurabi and the latter's successors constantly omit.

The letter contains an order for the movement of troops into the territory of three cities which had been attacked and taken by the enemy. Unfortunately the names of all three cities are illegible, but they all bear, strictly speaking, no special names, and are merely cities named after certain individuals. These cities, named after persons, were probably only places which contained the manor houses of feudal lords and the lodgings of their retainers, surrounded, in all probability, by some kind of a wall or intrenchment. When, for instance, we read in letter

No. 2 that certain parcels of field are to be given to feudal retainers "in their city" (line 10), this means exactly such manorial places, around which clustered the various feudal acres. In the same way is to be taken the "city" in XI, 19 of the CH., where we learn that the manorial places were provided also with a "temple."

Line 5: The sign after iš-tu seems to have been originally šarru, of which the scribe tried to erase the two horizontal wedges in front.

Line 10: The verb is used impersonally.

Lines 13 and 14: Ubaiatum and Nâplis-ilu are mentioned again in letter No. 30; they both seem to have been great military chiefs under Sin-muballiṭ.

Line 15: Li-li-ik-ma = lillik-ma.

Line 20: Or read: The roads upon which they enter.

Line 23: Li-du-ra seems to express the contrast to the preceding verb, and must be connected with eṭêru, "to save, preserve," although we should expect rather lîṭiru.

30

	A-na ^{d}Ea-ra-bi	Unto ^{d}Ea-rabi
	ù ^{d}Šamaš-ili	and ^{d}Šamaš-ili
	qí-bí-ma	speak: Thus says
	um-ma ^{d}Sin-mu-ba-lí-iṭ-ma	^{d}Sin-mubaliṭ:
5	^{d}Šamaš li-ba-al-li-iṭ-ku-nu-ti	May ^{d}Šamaš grant you life!
	aš-šum ṭe-e-im ipri ṣâbê paḫrûtim^{meš} na-da-nim	Concerning the information regarding the board to be given to the assembled soldiers
	ša ta-aš-pu-ra-nim um-ma at-tu-nu-ma	about which you have written to me, saying:
	um-ma ṣâbê paḫrûtum^{meš}-ma	The assembled soldiers say:
	ipri ša-at-ti-ni ga-am-ra-am	"The entire yearly board
10	id-na-ni-a-ši-im	give ye to us.
	šum-ma ipram ša-at-ti-ni ga-am-ra-am	If the entire yearly board
	lâ ta-na-an-di-na-ni-a-ši-im	you do not give us,
	ú-ul ni-li-ik-kam	we shall not accept
	iš-tu [. . . .]-nu-ša-al-[. . . .]	from . . . . . "
15	a-na Ú-ba-a-a-tum ù Na-ap-li-is-ilu	To Ubaiatum and Nâplis-ilu
	ki-a-am aq-bi um-ma a-na-ku-ma	thus I spoke, saying:
	a-na ṣâbê paḫrûtim^{meš}	Let there be given
	kaspam [ki]-a-am ipram ša-at-ti-šú-nu ga-am-ra-am	to the assembled soldiers money in place of
	li-id-di-nu	the entire yearly board.
20	um-ma šú-nu-ma	They said:
	ipram ša-at-ti-šú-nu ga-am-ra-am	The entire yearly board
	i-na-an-di-nu-šú-nu-ši-im-ma	shall be given to them.
	ṣâbê^{zun} i-na bi-tim uṣ-ṣi-ma	The soldiers depart from the house and
	a-na pi-ḫa-at ṣâbê^{zun} ša i-na bi-tim	they go forth from the territory of the
25	uṣ-ṣu-ú	soldiers which belongs to the house.
	bi-e-el-ni a-pa-lam ú-ul ni-li-i	We are not able to give answer to our lord.
	i ni-il-li-ik-ma	Well then, let us go and
	ul-li-ki-a-am	not yet
	a-na ki-ma ni-ga-ab-bu-ú	will we speak the like.

30	lu-ú ša warḫi 1^{kam} lu-ú ša warḫi 2^{kam}	Either in the first month or the second month
	li-id-di-nu-šú-nu-ši-im	let them give [it] to them."
	aš-šum um-ma at-tu-nu-ma	Concerning what you wrote:
	um-ma ^{m}Ú-ba-a-a-tum	that Ubaiatum
	ù ^{m}Na-ap-li-is-ilu	and Nâplis-ilu say,
35	ipram ša-at-ti-šú-nu ga-am-ra-am	"Their entire yearly board
	id-na-šú-nu-ši-im	give ye to them,"
	ṭe-e-ma-am an-ni-a-am	this information
	^{m}Ú-ba-a-a-tum ù ^{m}Na-ap-li-is-ilu iq-bu-šú-nu-ši-im	told them Ubaiatum and Nâplis-ilu.
	ru-bu-u' ma-tim iq-bu-ku-nu-ši-im šú-up-ra-nim	The grandees of the land spoke to you: "Send ye!"
40	aš-šum kaspim ša ta-aš-pu-ra-nim	Concerning the money about which you wrote to me
	a-na bi-e-li-ia aš-ta-pa-ar-[ma]	[saying]: Unto my lord I write,
	[. . . . .] ub-ba-lu-nim	. . . . . they shall bring,"
	ù aš-šum ^{m}La-la ša ?-šú-bu-bu i-na ud-ru-ud pi-ši-ma	and concerning Lala who . . . . . in . . . . .
	^{m} ^{d}Ninurta-mu-ba-lí-iṭ	^{d}Ninurta-mubaliṭ
45	iš-pu-ra-am um-ma šú-ma	wrote me, saying:
	wa-ar-ka-aṣ-ṣu pu-ur-ṣa-a-[ma]	"Decide this matter,
	a-na ki-ma ga-ru-ti-šú kaspum ša a-pa-lam	and in the measure as there is money to be paid for his
	ap-la-a-šú	litigation, pay it."

ANNOTATIONS

Line 6: SI.A^{meš}=pahrûtum, or a similar adjective.

Line 20: "they said," i.e., Ubaiatum and Nâplis-ilu.

Line 23: i-na bi-tim or i-na ga-tim? Uṣ-ṣi-ma must be a slip of the scribe for uṣ-ṣu-ma, as in line 25: uṣ-ṣu-ú-ma. The "house" is apparently the manor house.

Line 39: Either ru-bu-u' or ru-bu-ti seems possible; da-tim which follows must probably be read ma-tim. If the above reading is correct then Ubaiatum and Nâplis-ilu are thus called "grandees of the land."

Line 43: This line remains not clear.

NAME INDICES

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Li-e-ri-ib-ḫu-ú, s. of Ku(?)-ut(?)-ra(?)-šul-mu-ú-a, 24:9
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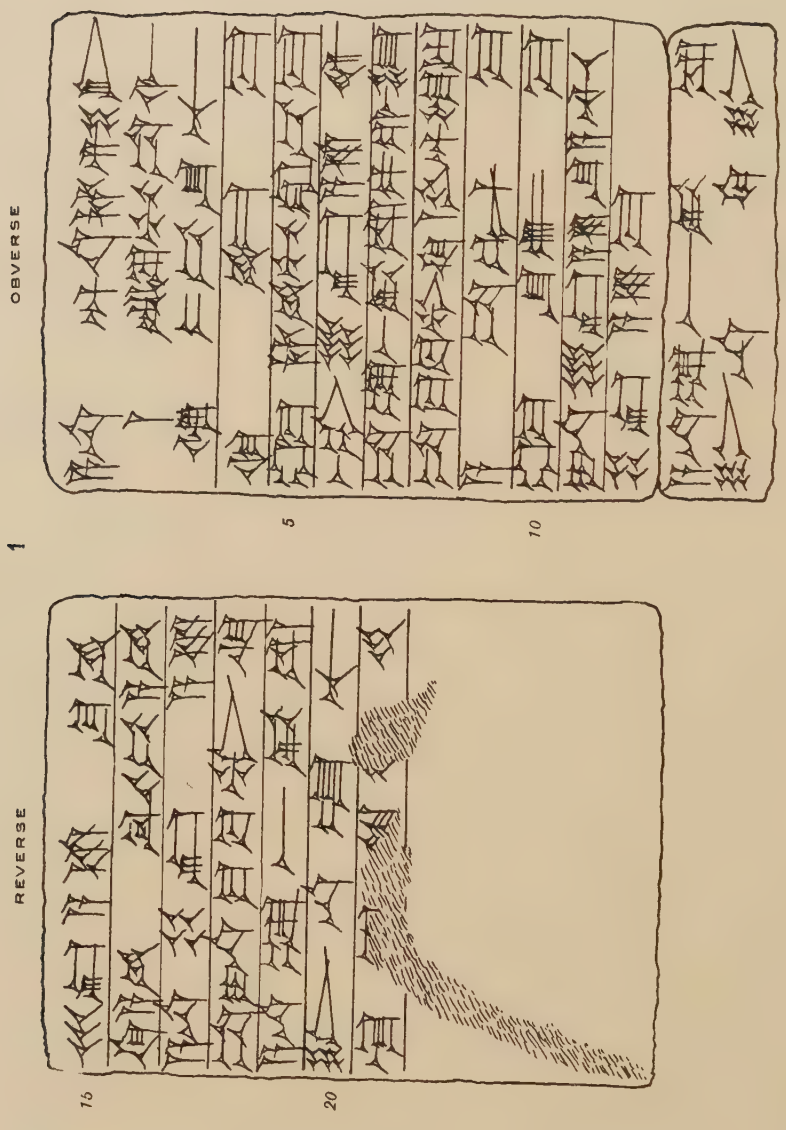
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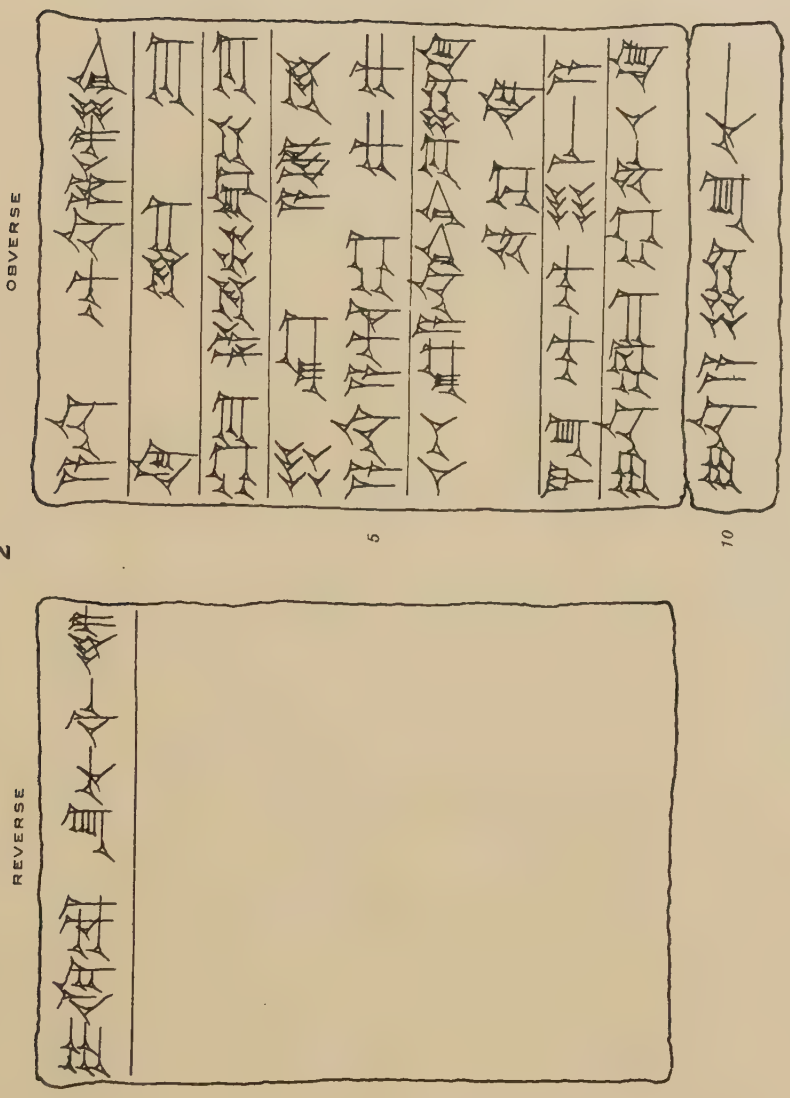
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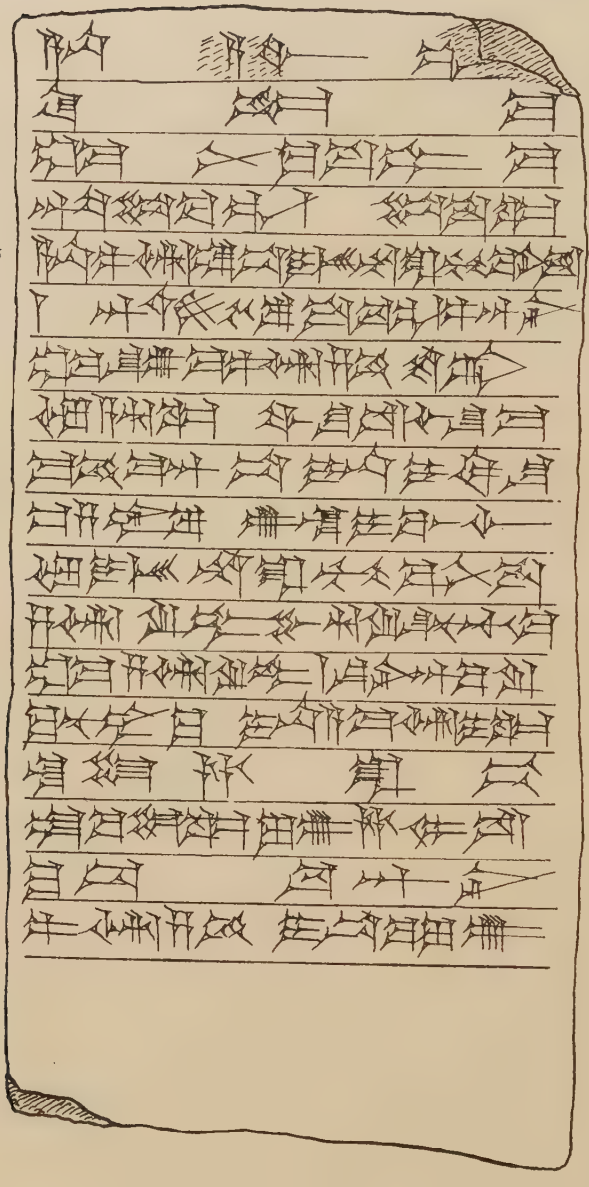

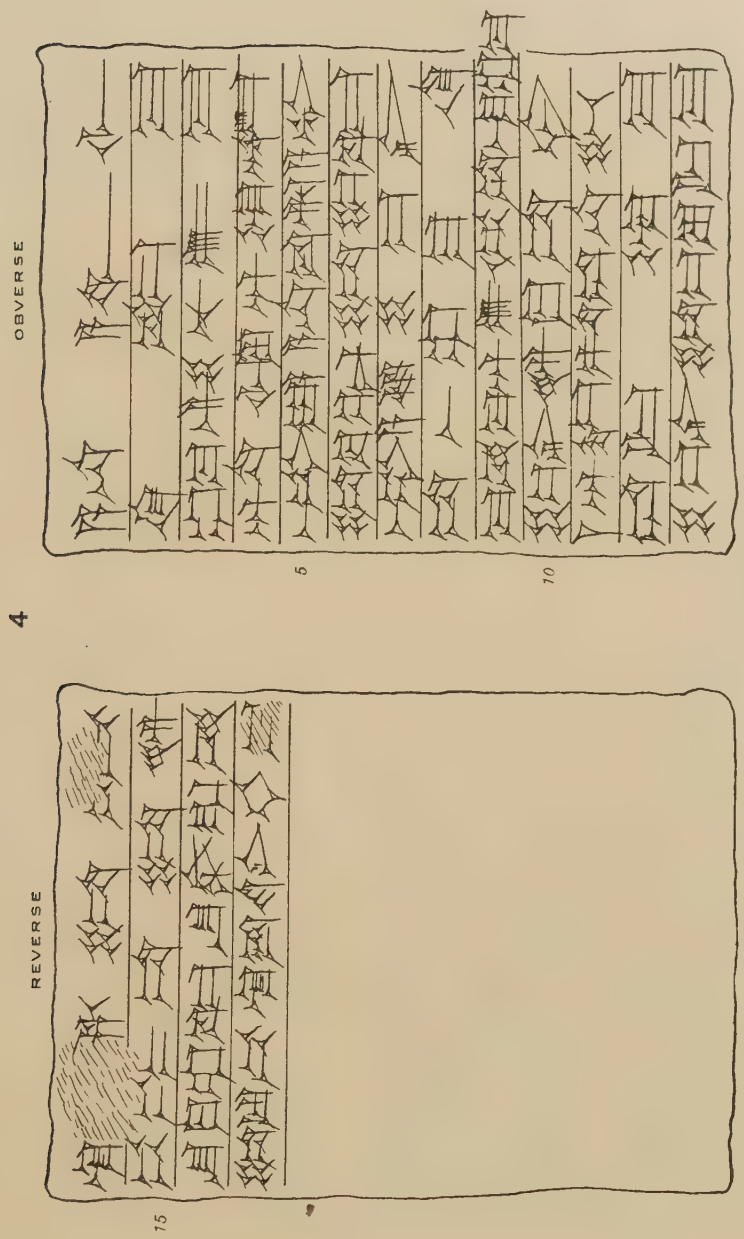

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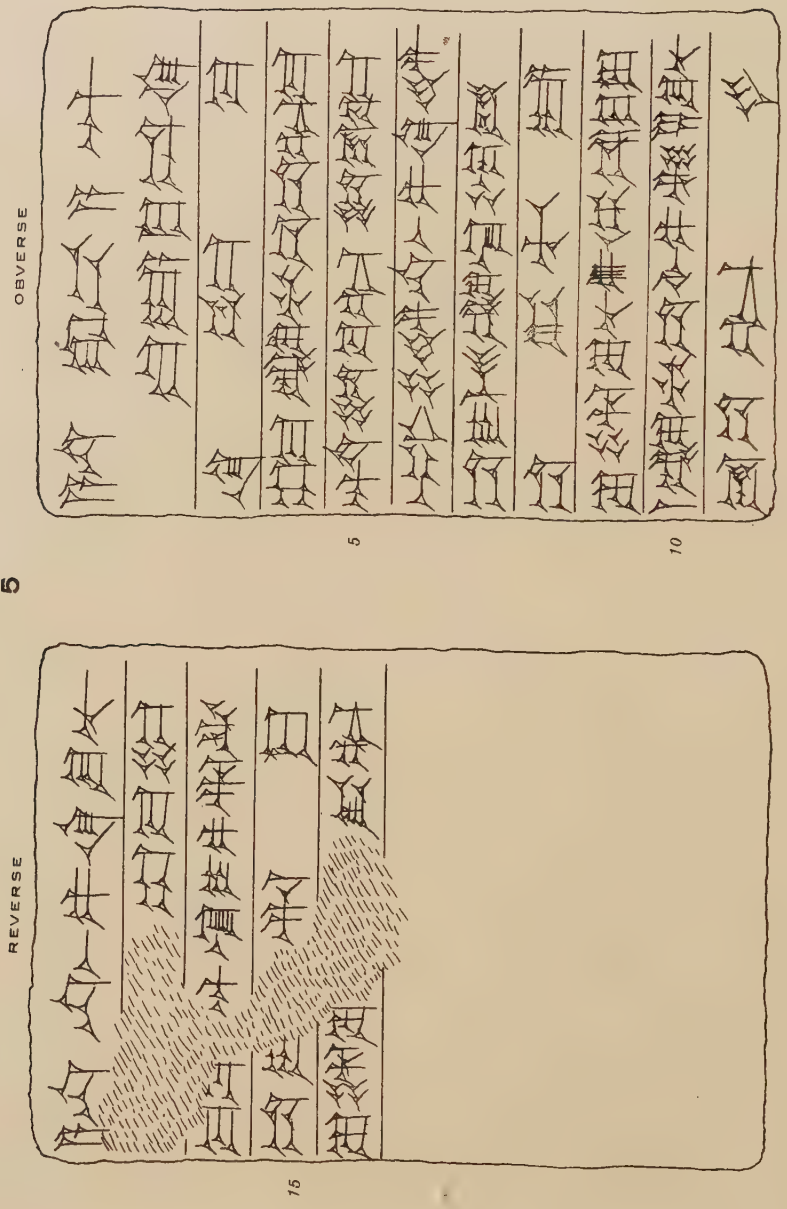
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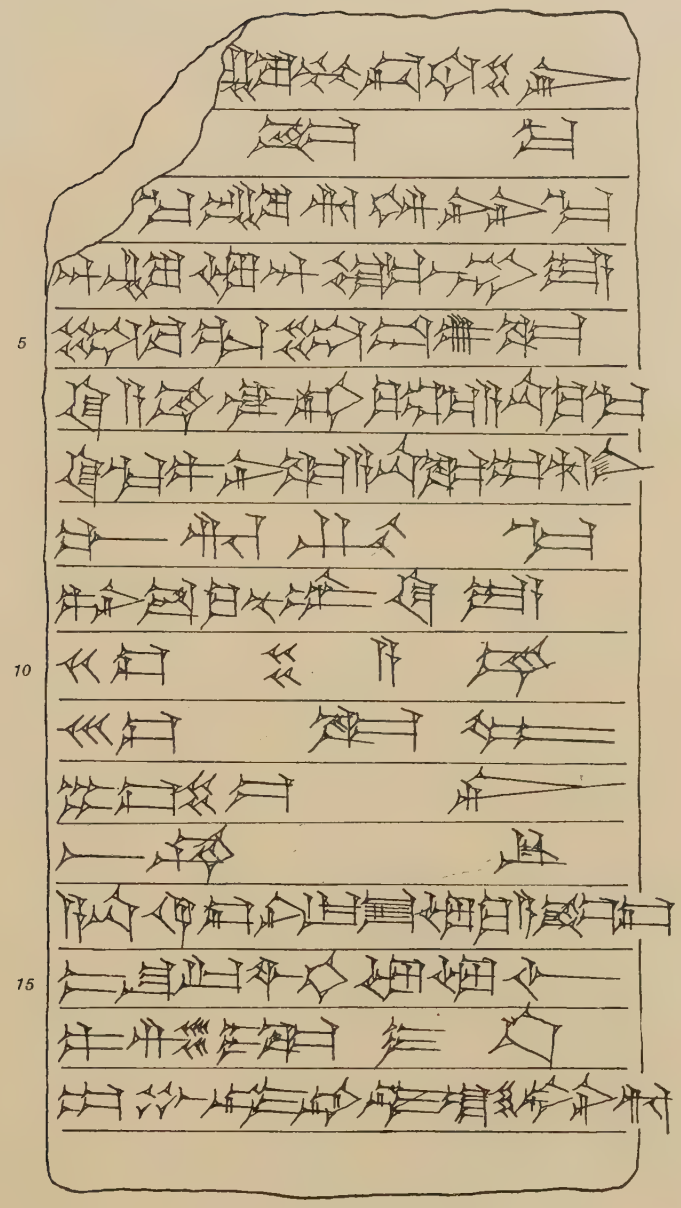

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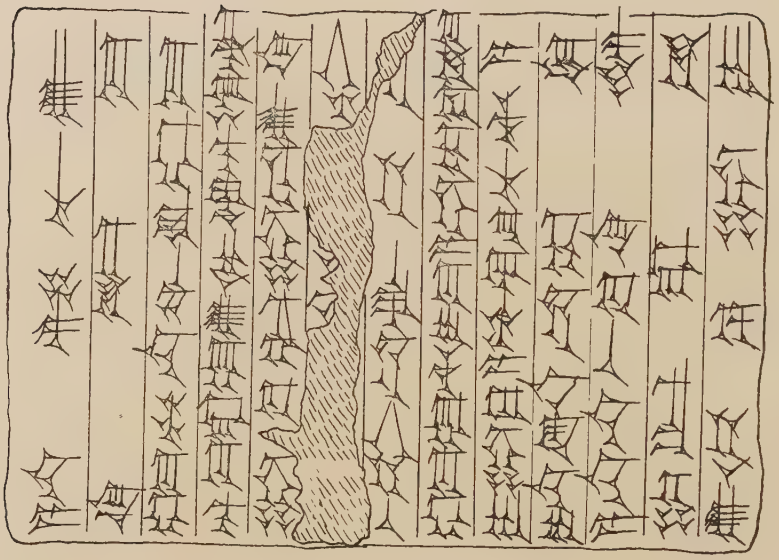

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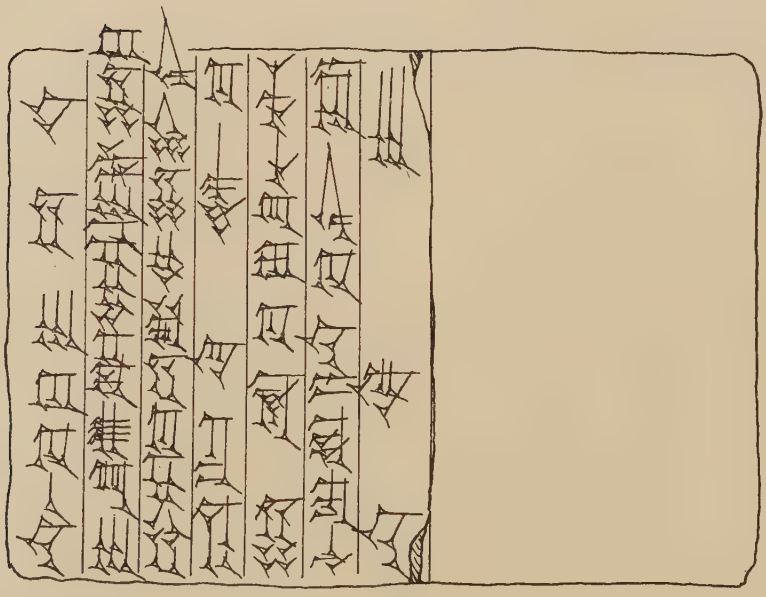

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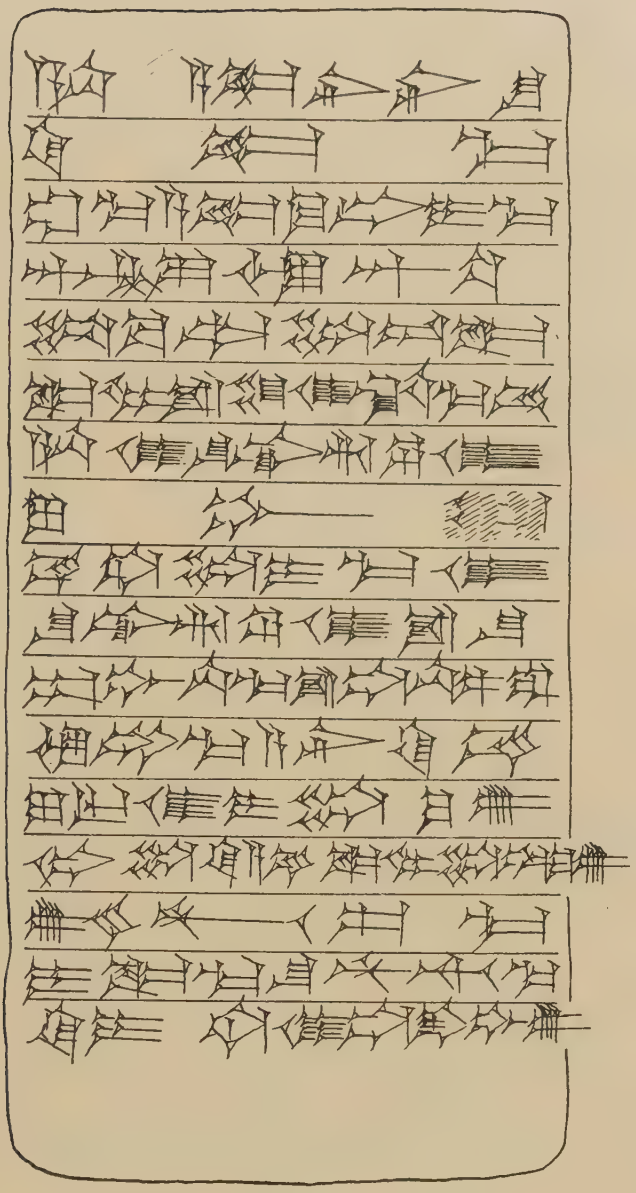

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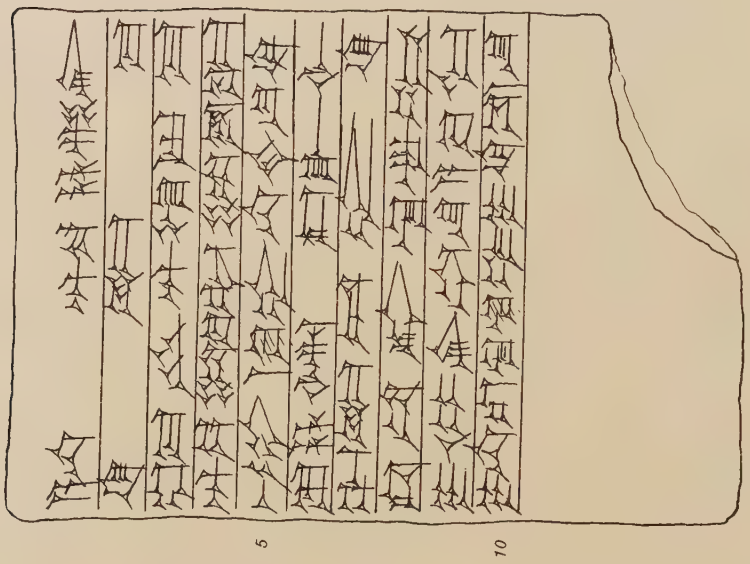

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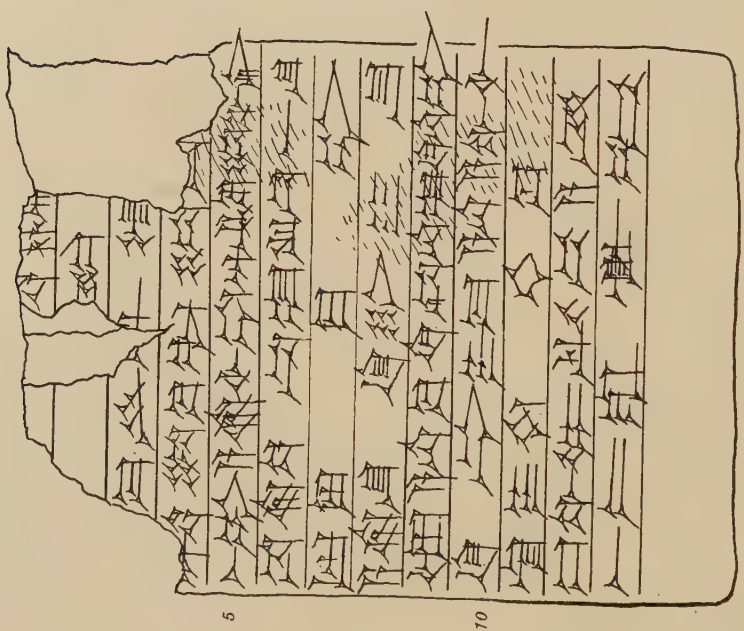

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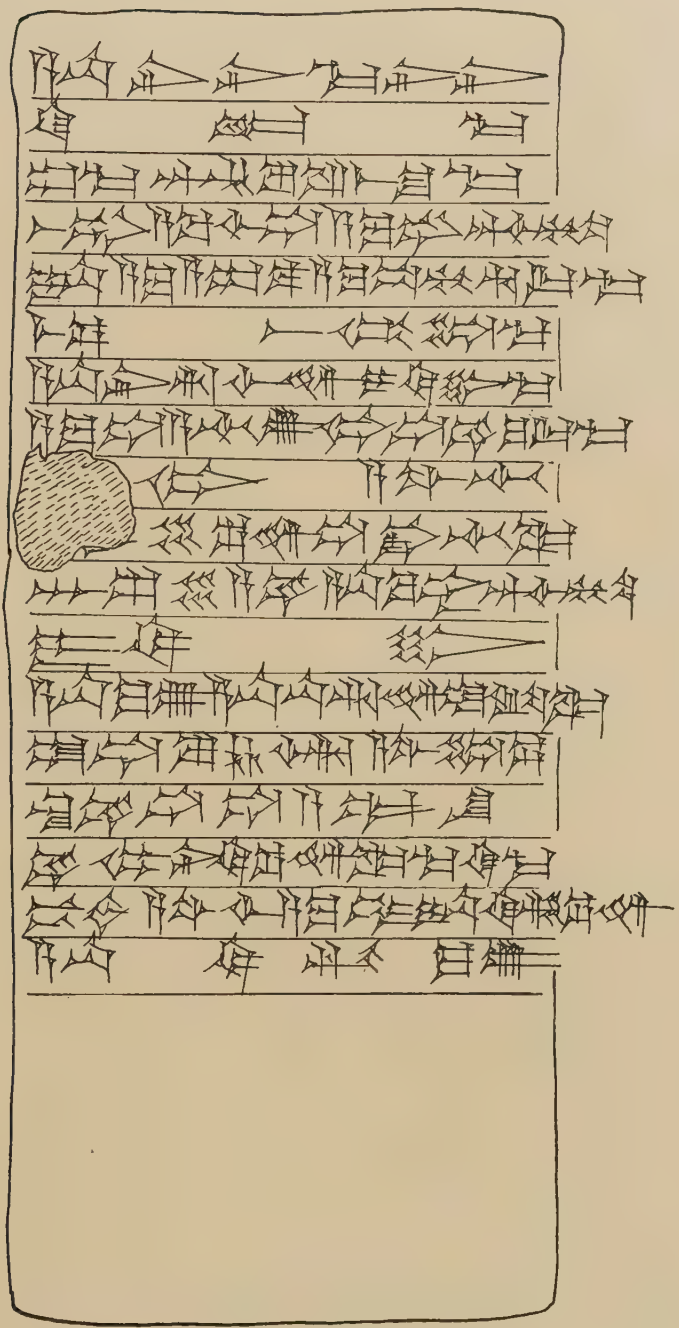

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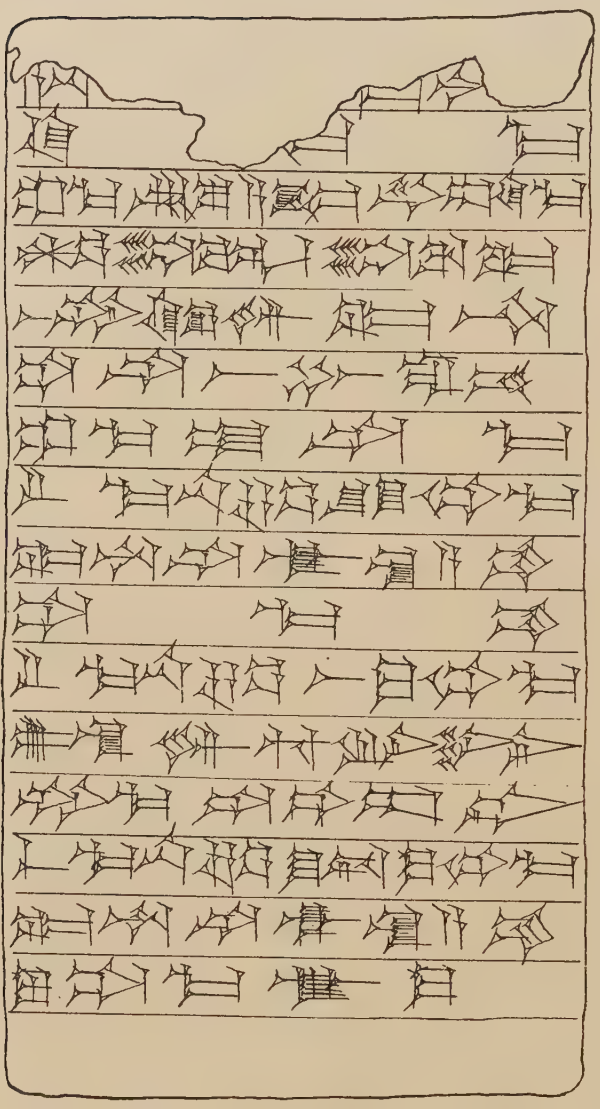

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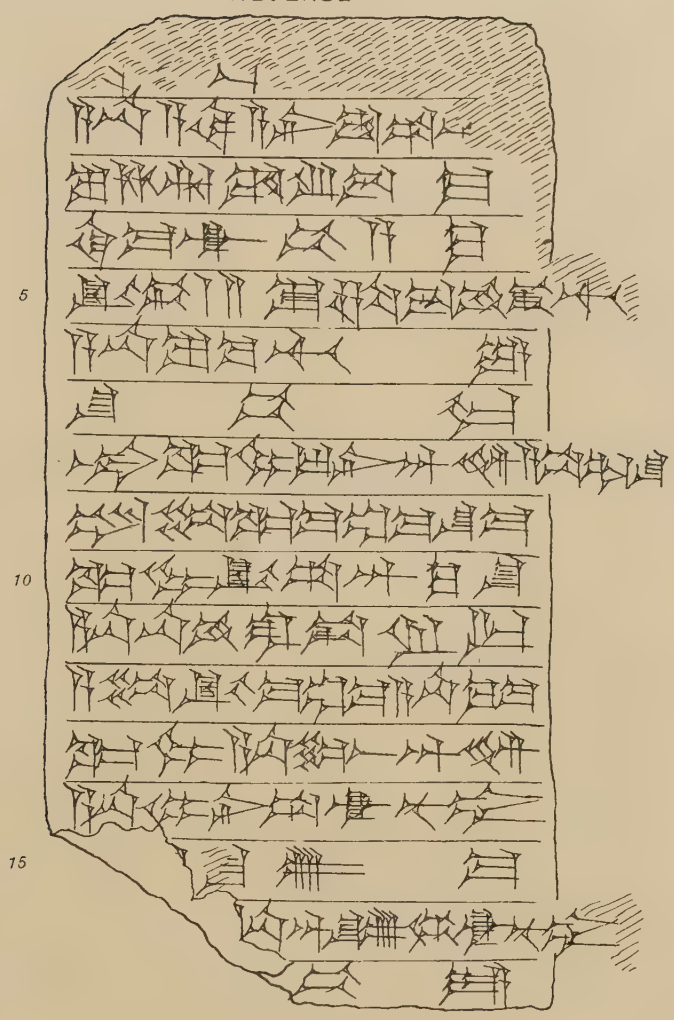

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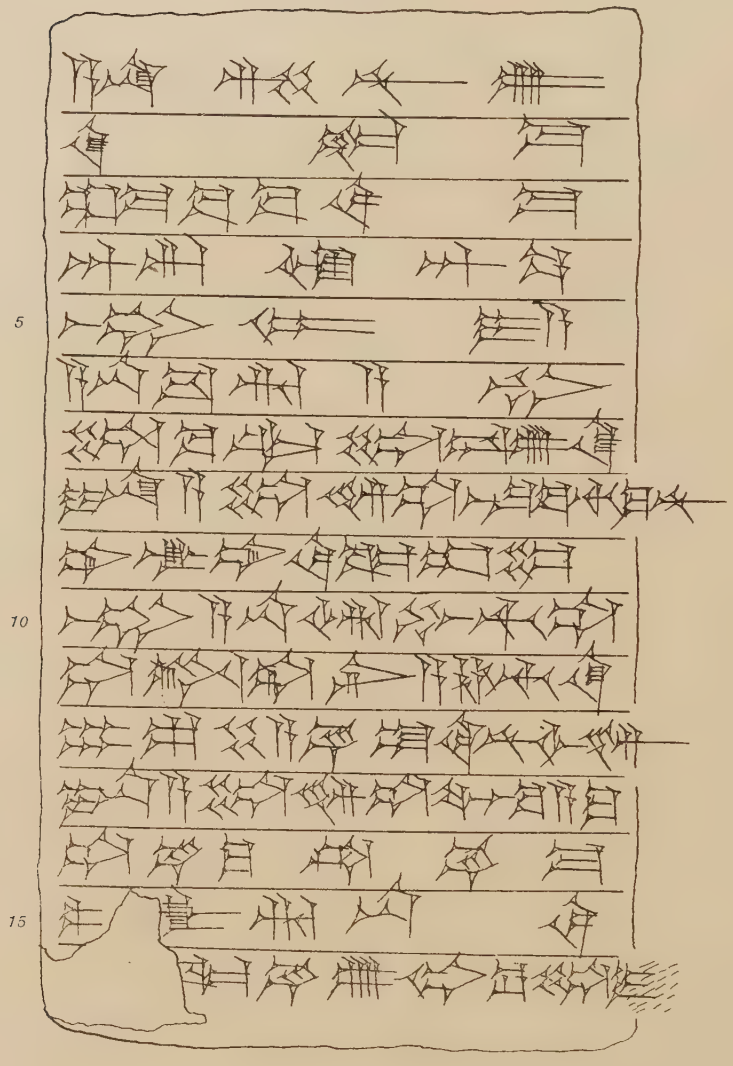

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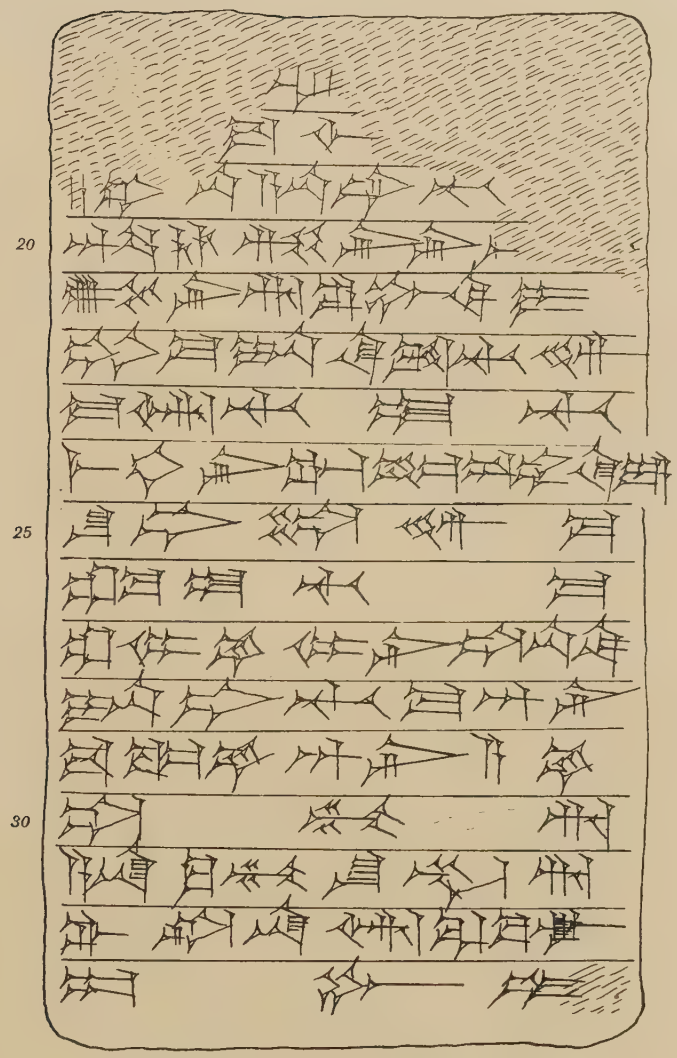

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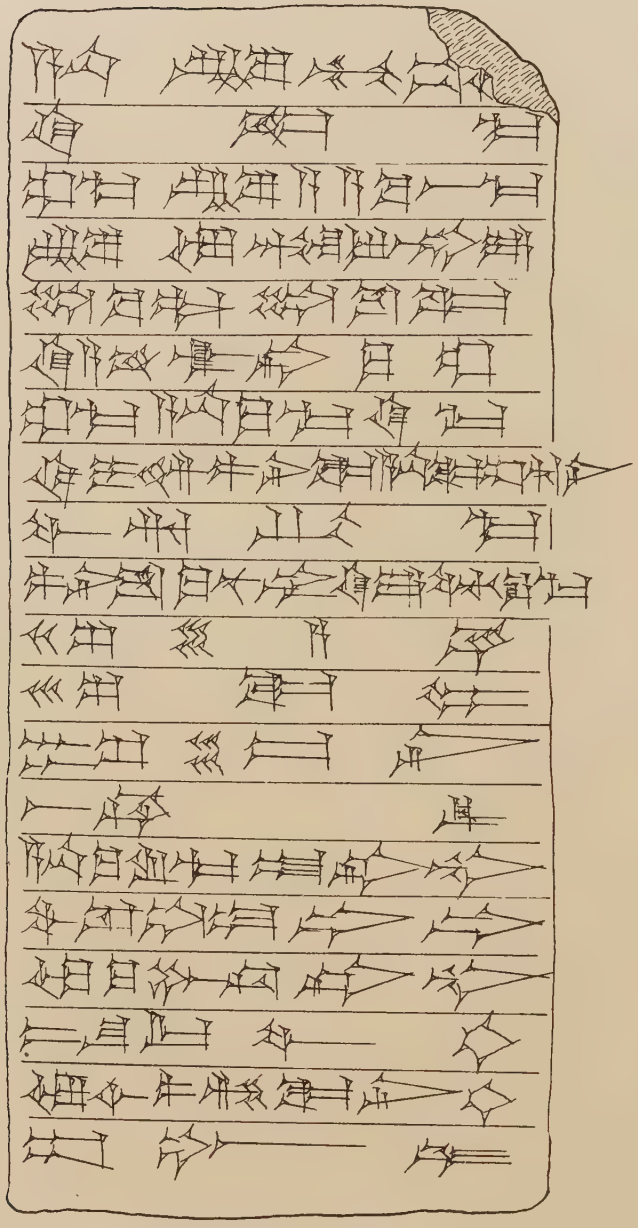

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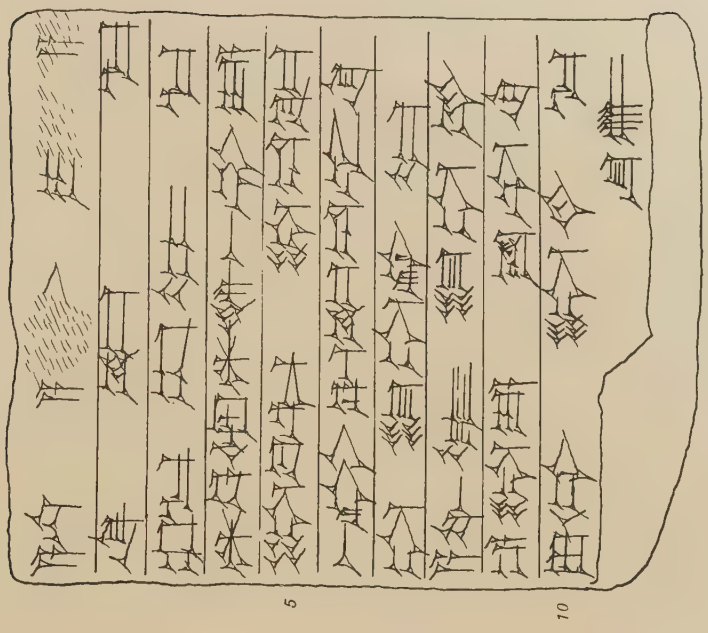

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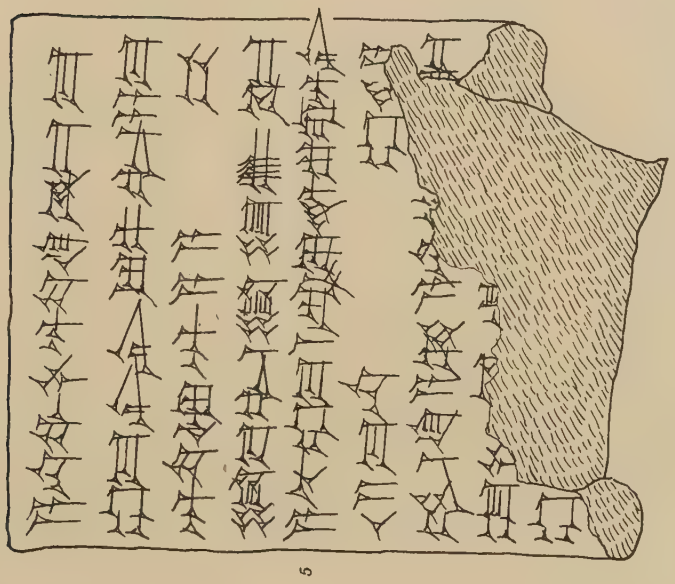

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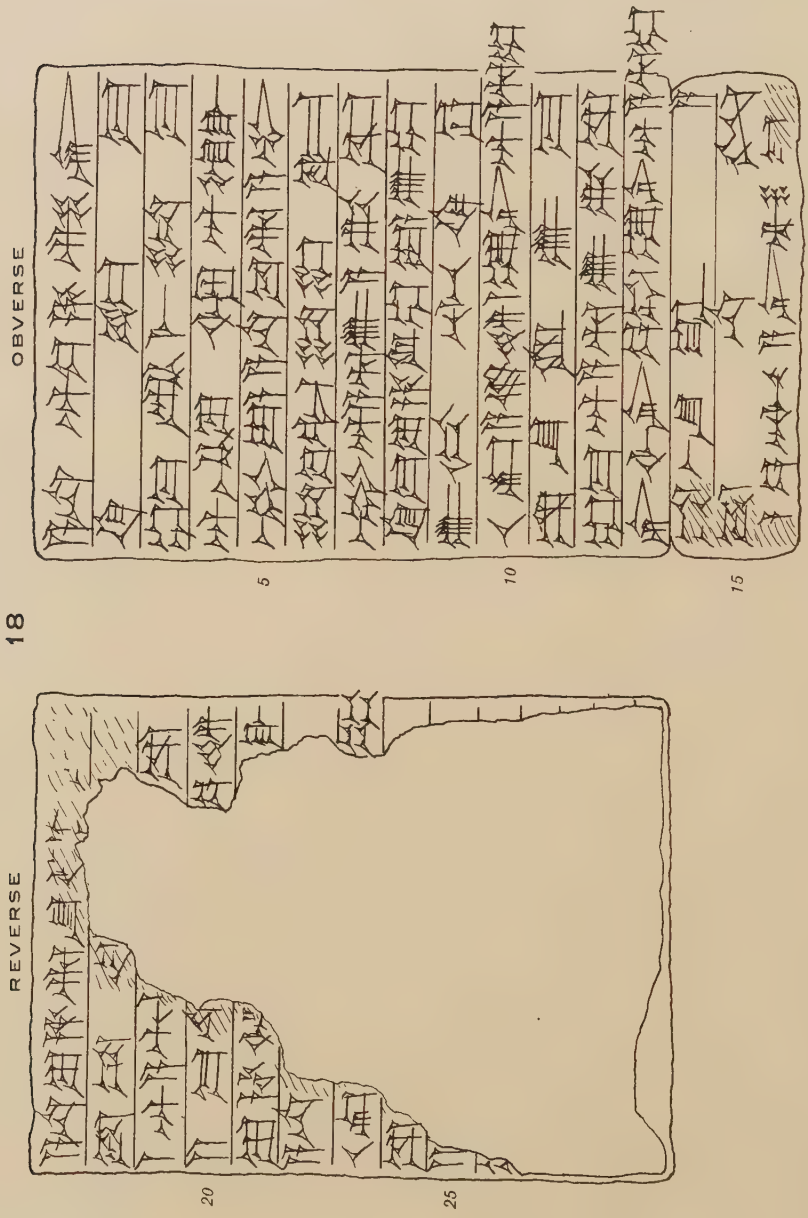

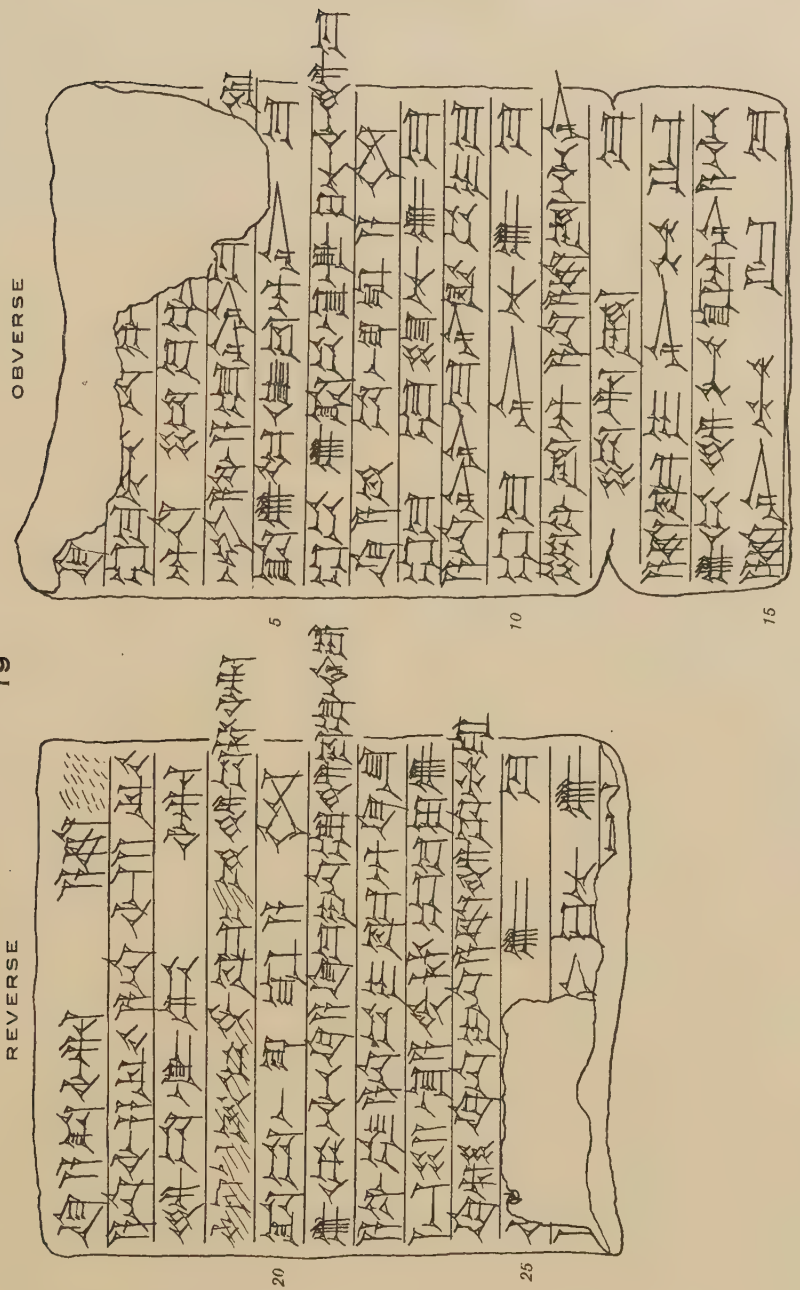
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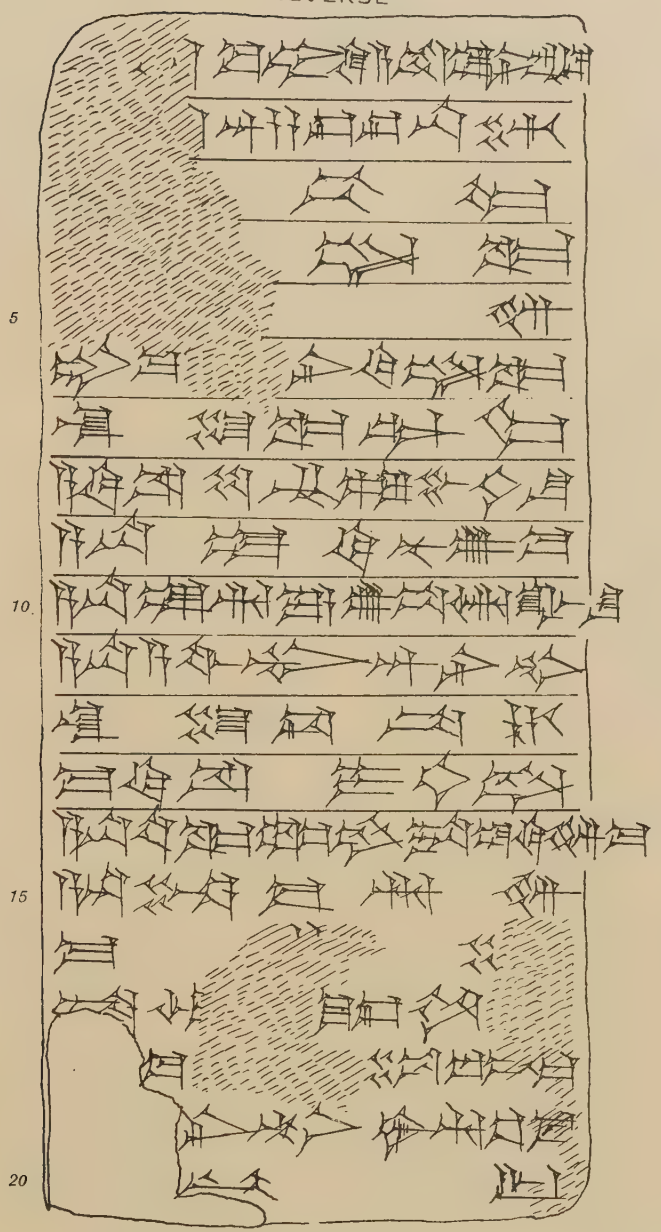

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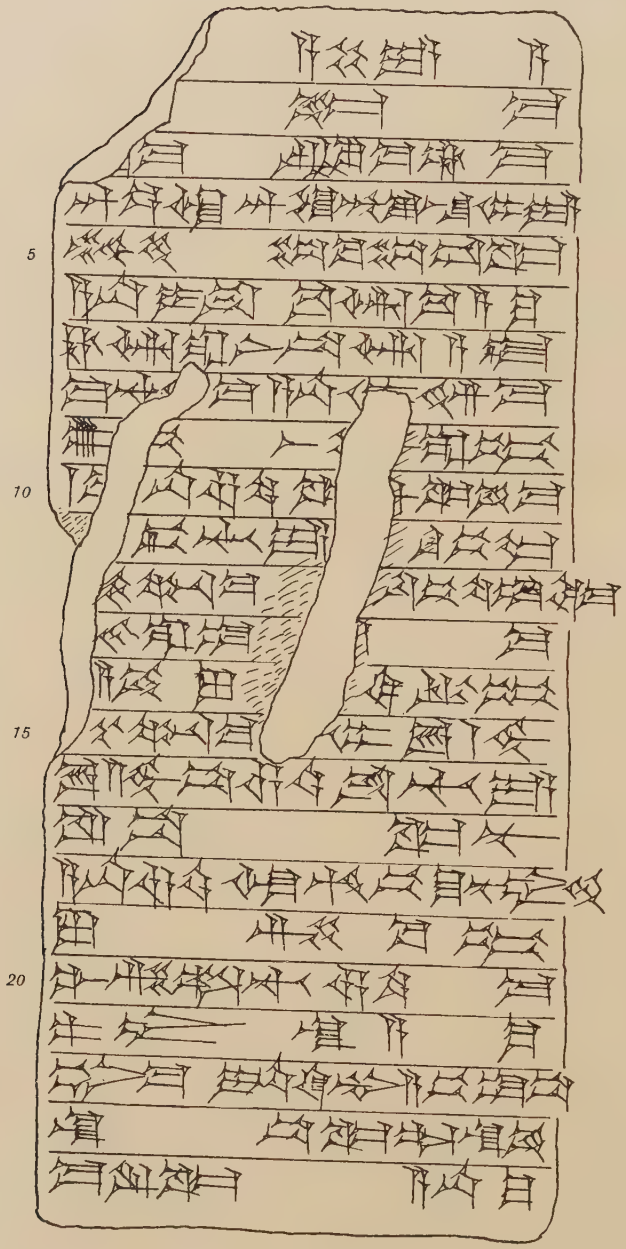

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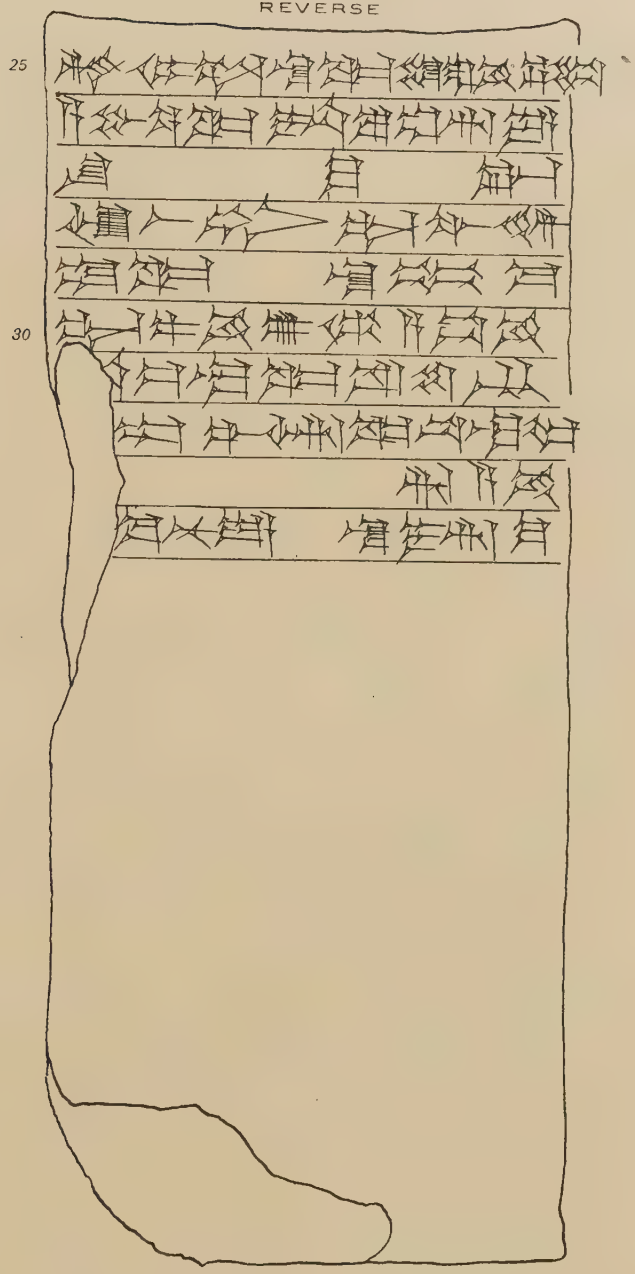

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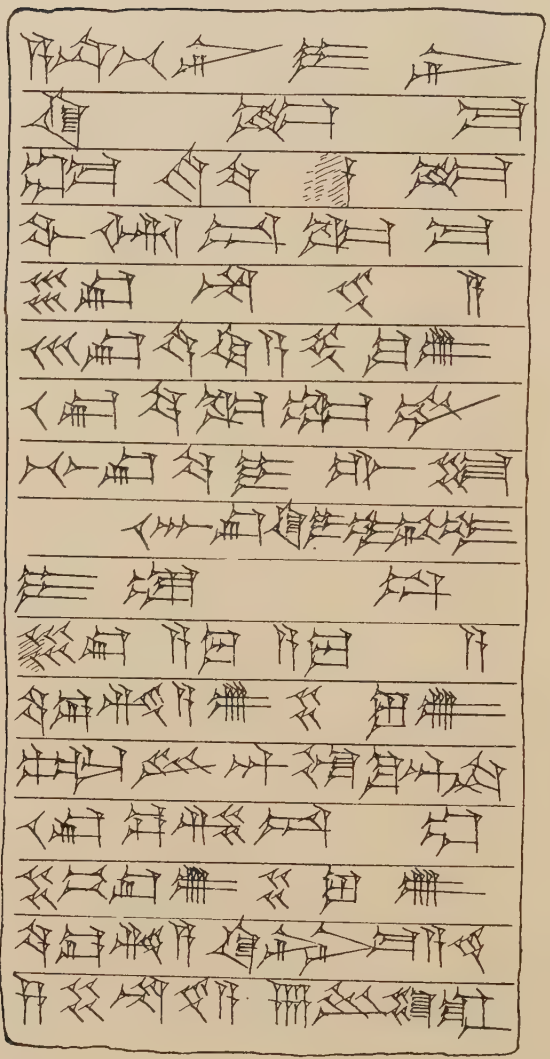

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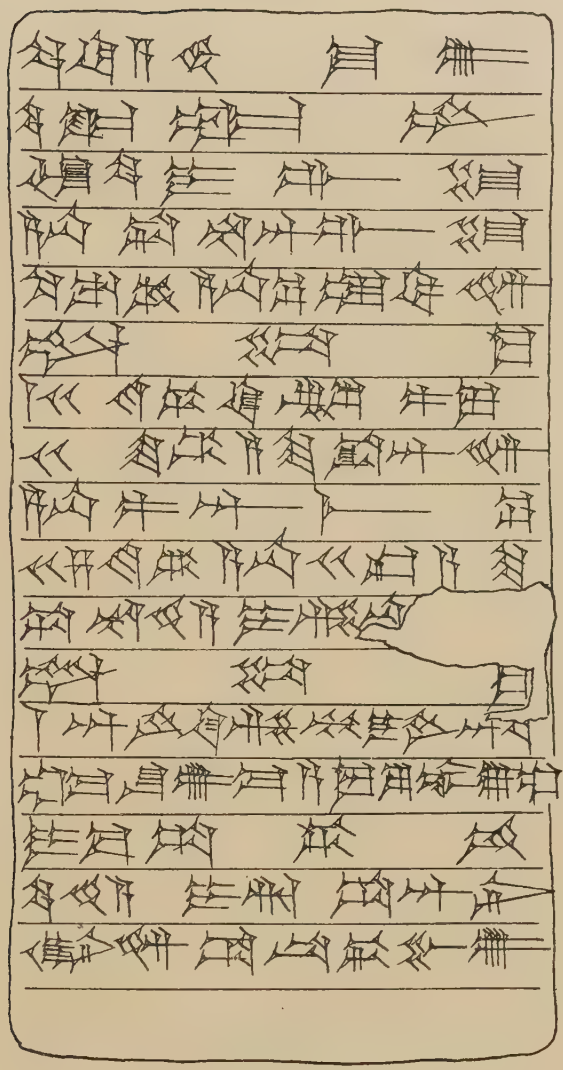

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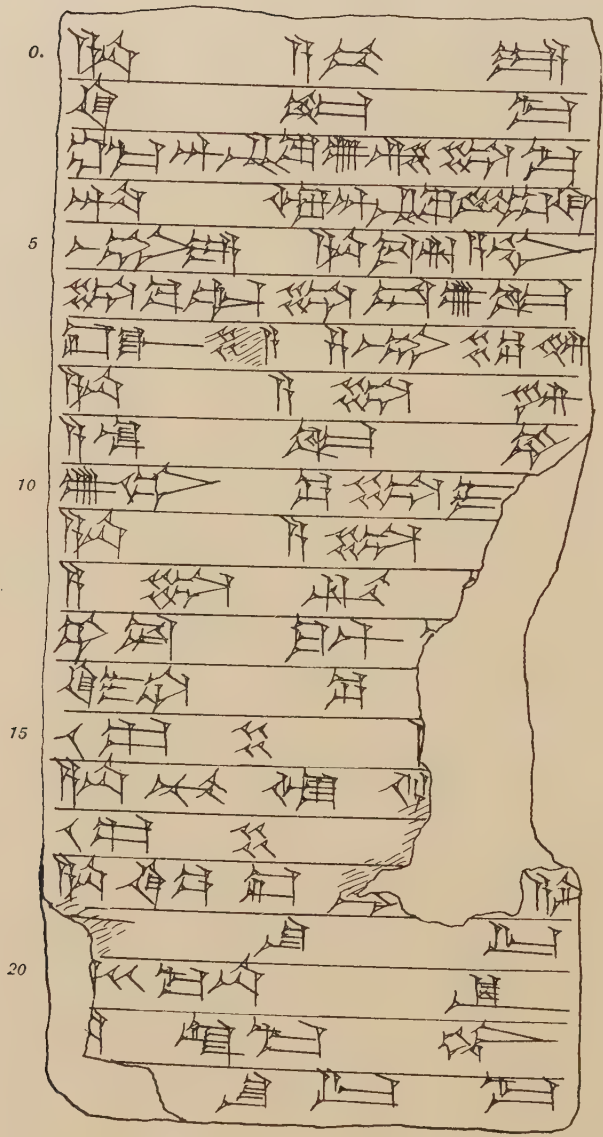

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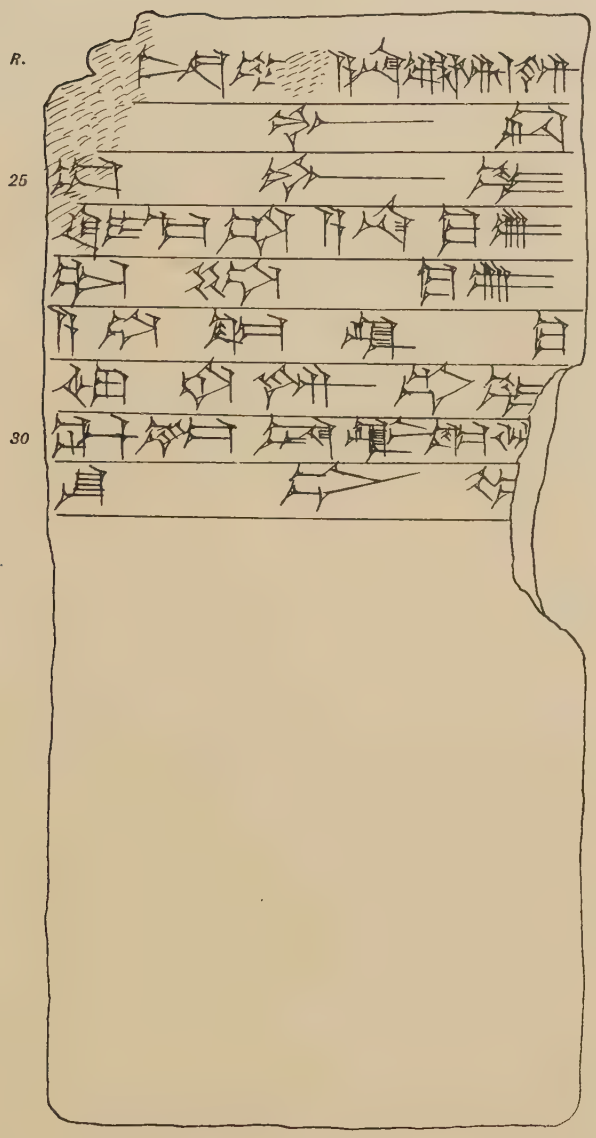

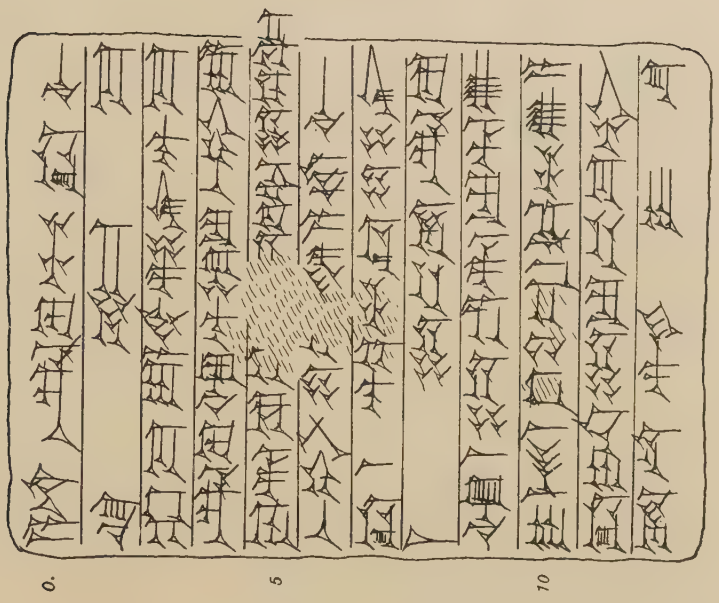

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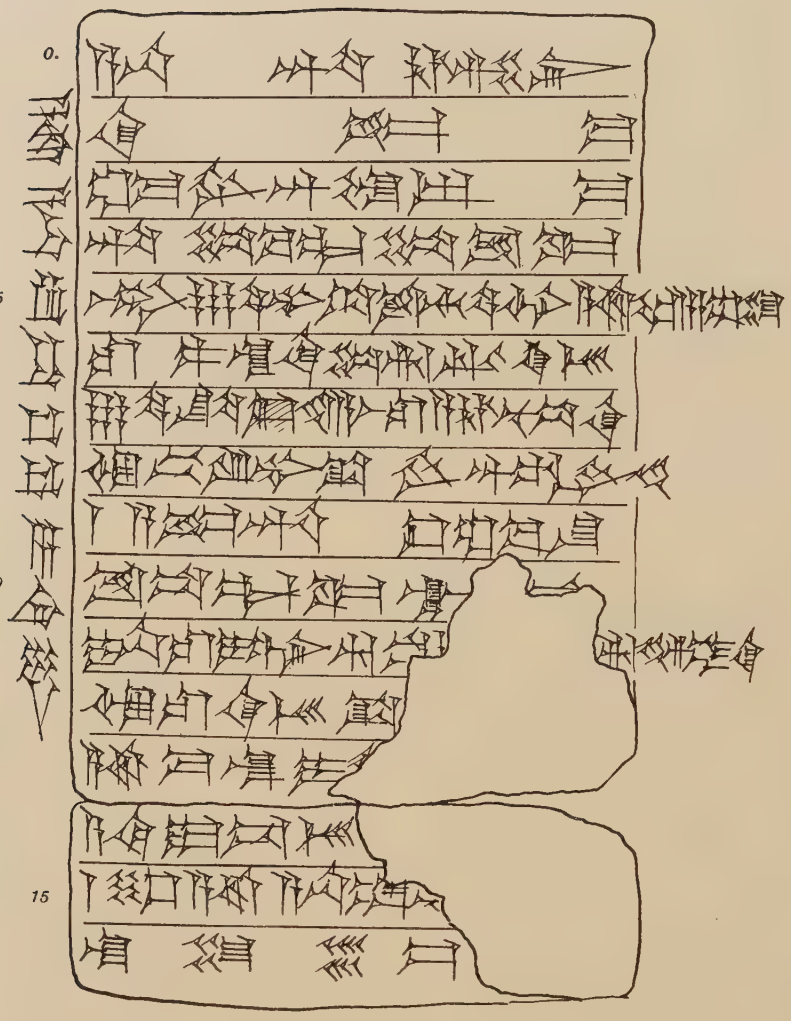

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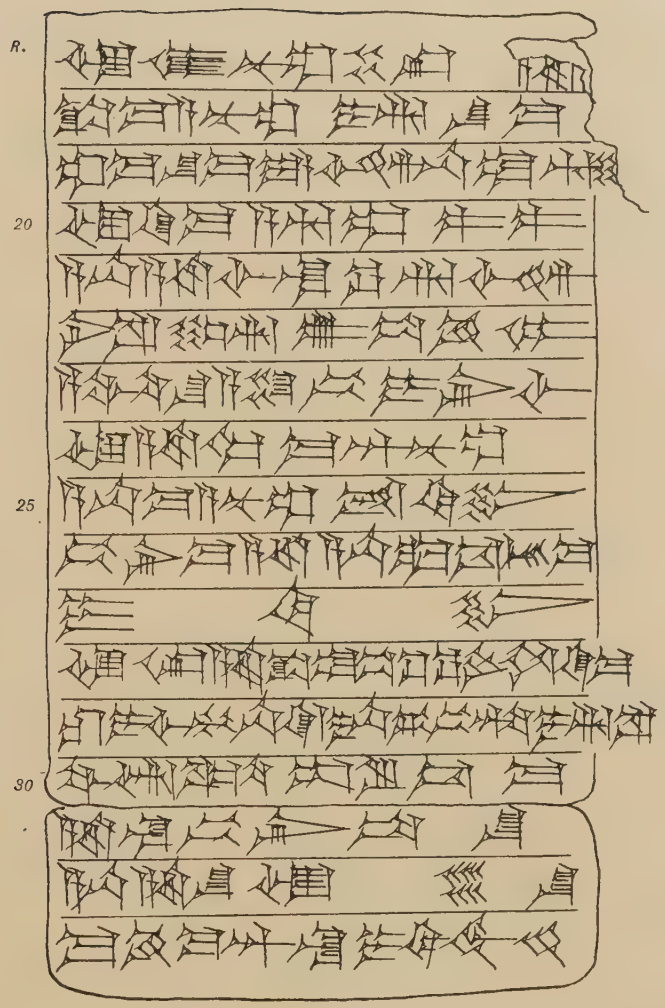

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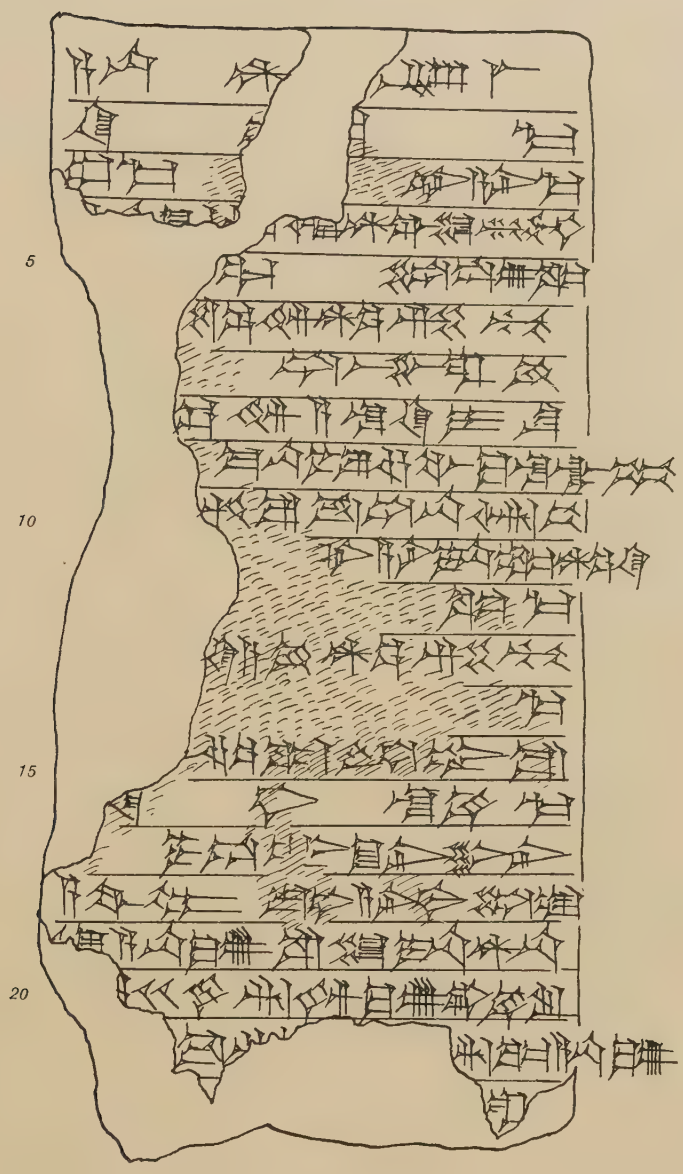

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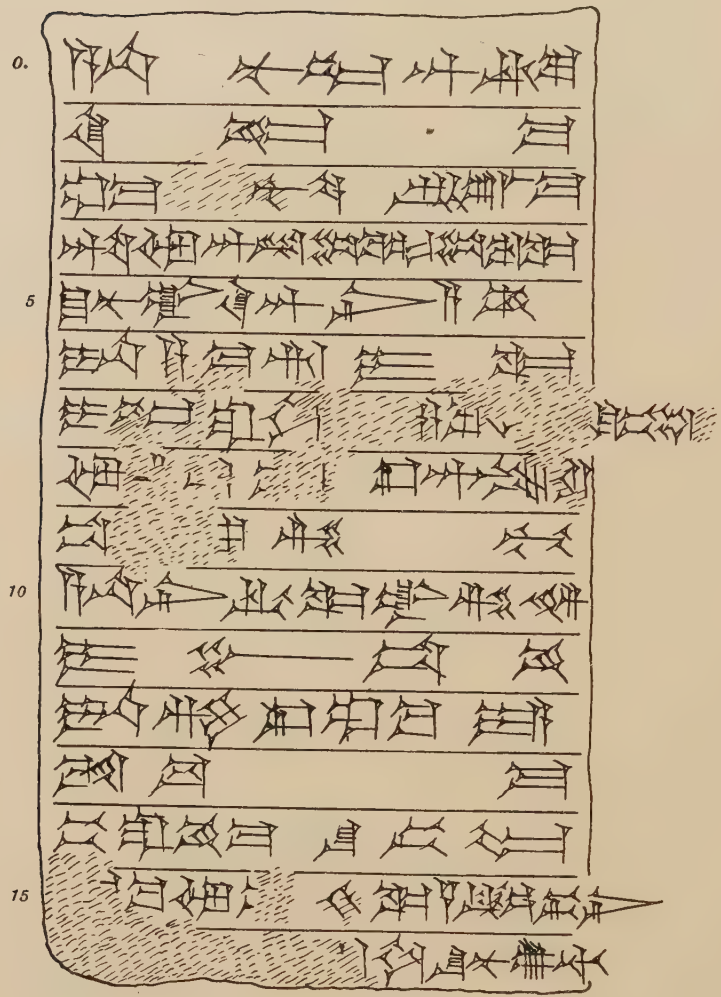

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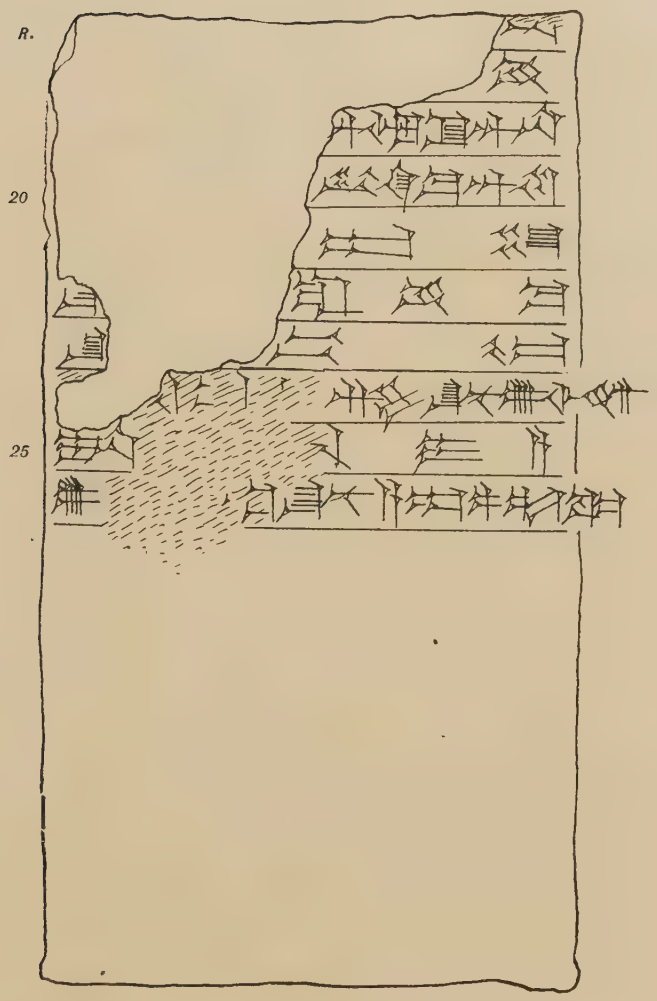

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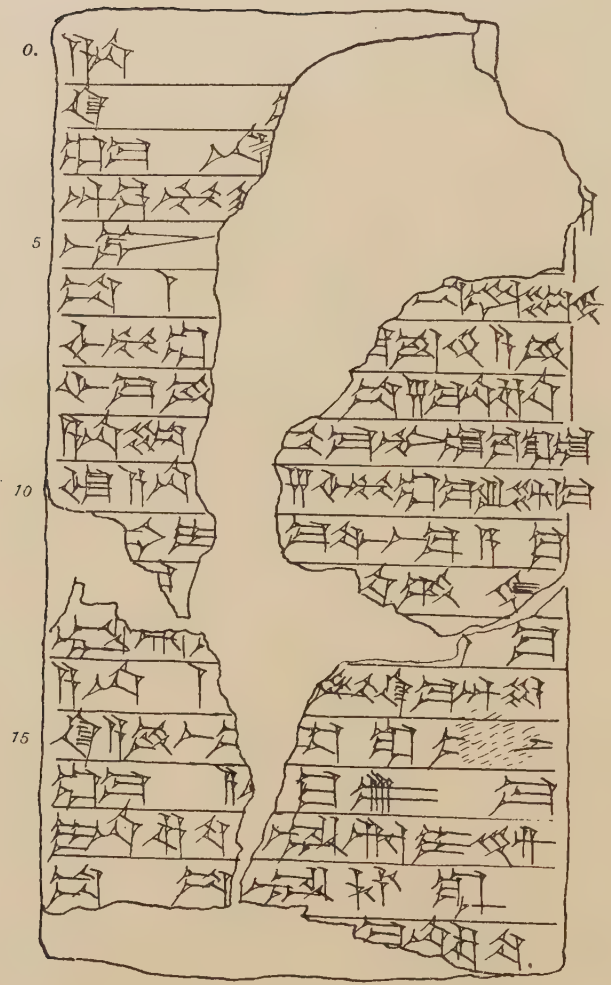

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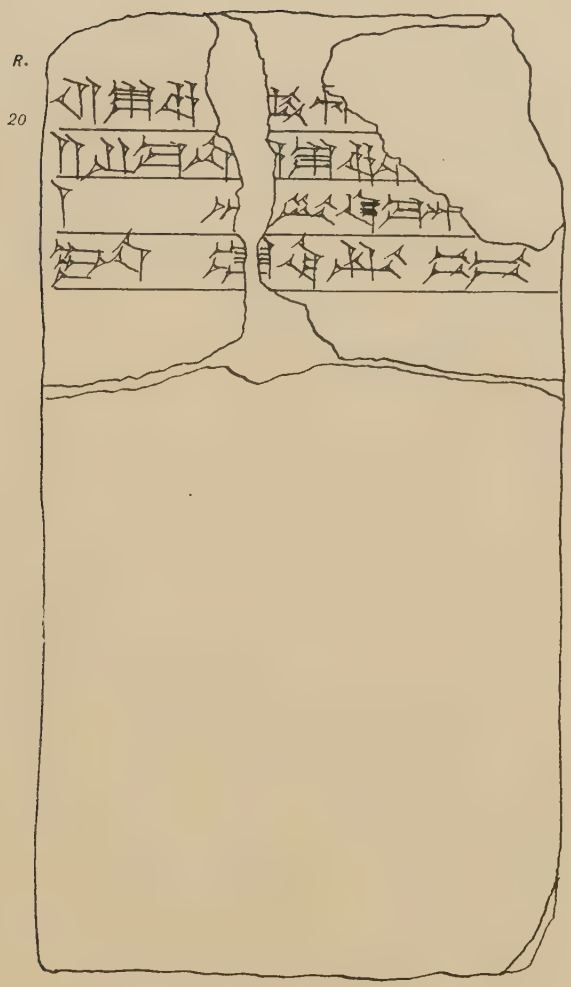

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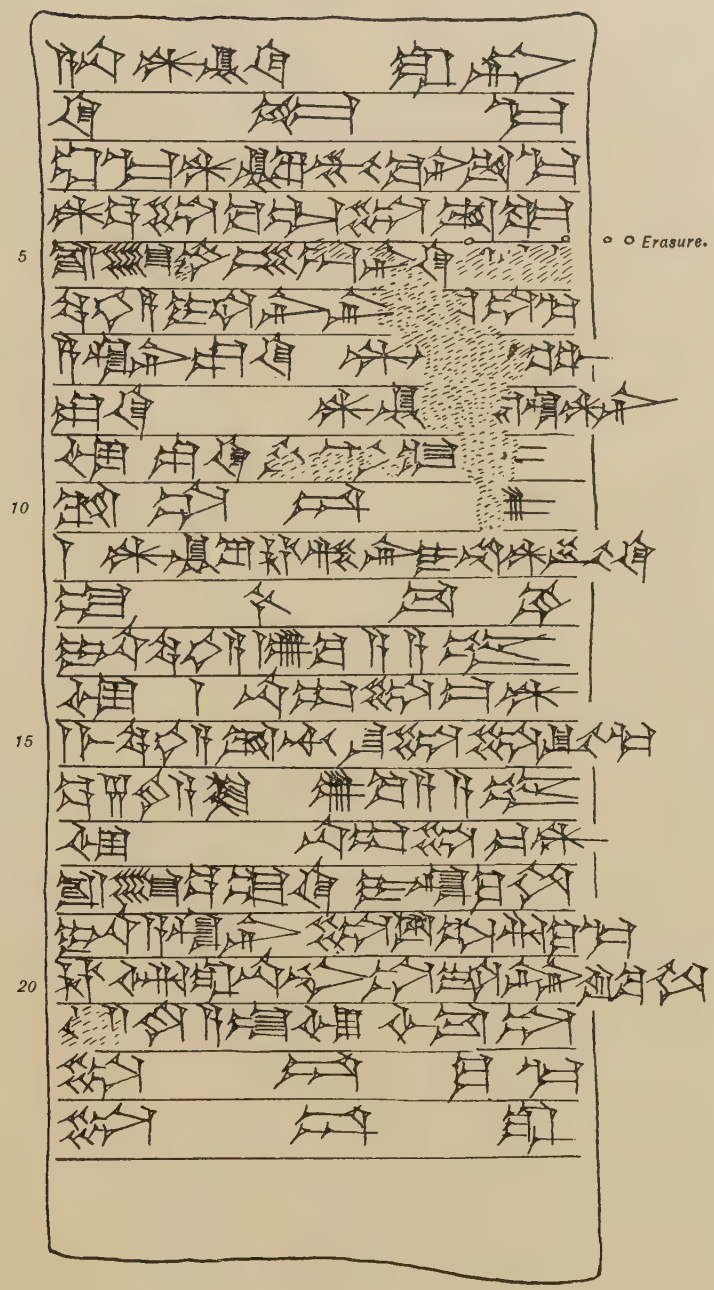

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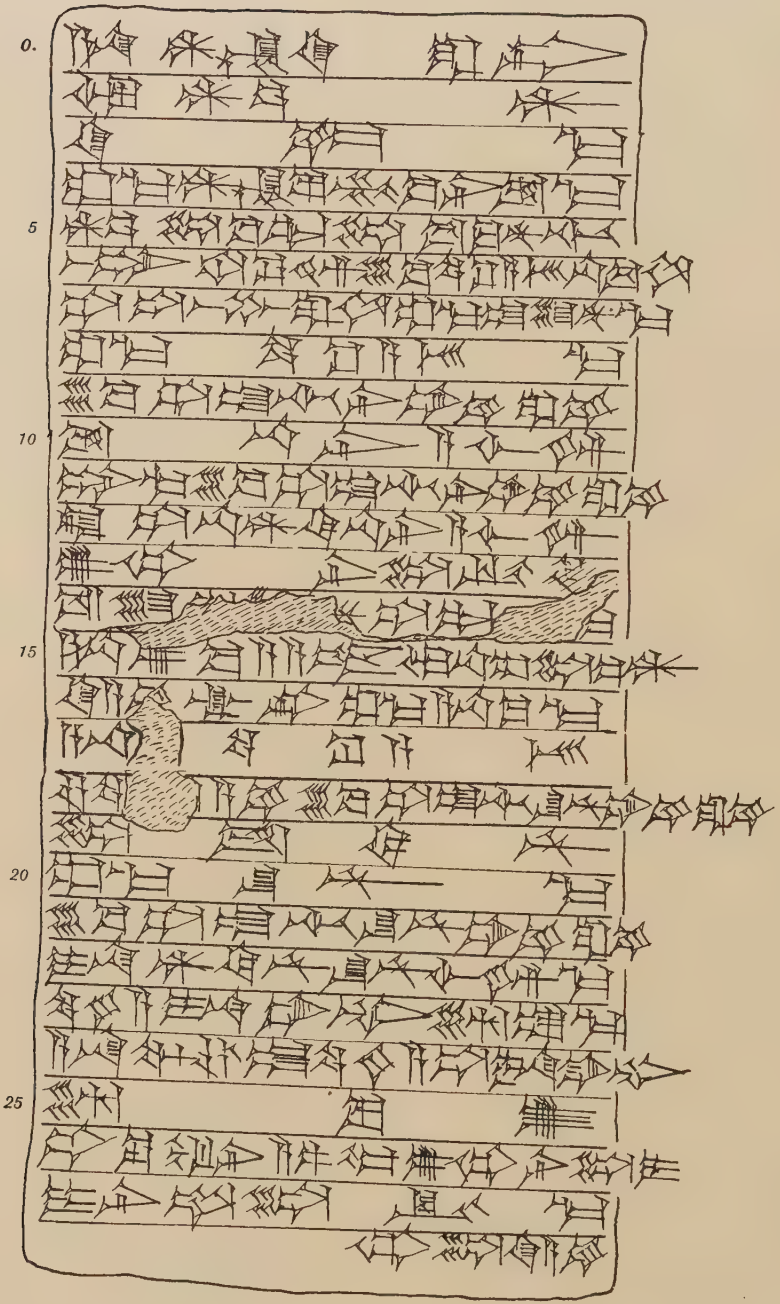

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